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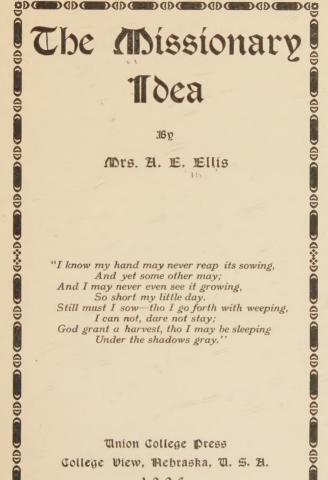
Mrs Lettie N.A. Jones. It family Oregon Christinas Bresant From their Monde (1906.) Carey Smith Wash. Boy into all the world and proach The gsspel to every creature"

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JBV

Mrs. A. E. Ellis

"I know my hand may never reap its sowing, And yet some other may; And I may never even see it growing, So short my little day. Still must I sow—tho I go forth with weeping, I can not, dare not stay; God grant a harvest, tho I may be sleeping Under the shadows gray.'

Union College Press College View, Mebraska, A. S. A. 1906

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LITTLE girl who had spent a happy afternoon with a favorite playmate said: "Mama, Betty and I always have such a good time because she always makes me think of things."

The child's words really embody, in simple language, the highest law of mental helpfulness. To stimulate to definite thought is a real achievement. It is easy to lay out a plan or program in detail for others to follow, but when they have once used it, the same need still exists for other detailed plans and programs. But if principles and experiences can be skillfully set forth in such a way that, as one says, "they suggest and suggest," the active mind will form its own combinations, furnish its own settings, call into use its own available resources, and grow strong and capable in the effort.

This little volume aims to be a suggestive help to every missionary worker whose heart has been touched with a sense of the world's need. If it fails of its object, the ideal is not at fault.

PREFACE

The subjects in *Part I* are suggestively treated. The material in *Part II* will suggest ways in which missionary information may constantly be gathered. And the "Outline of Mission Fields" in *Part III* will surely suggest to every thoughtful person the necessity of keeping the "Outline" up to date by a faithful study of current reports.

An earnest effort has been made to credit every selection to its proper source; and sincere thanks are here tendered to the Authors and Publishers who have, without exception, kindly permitted the use of articles and extracts.

But there are a few selections which, being taken from a "missionary scrap-book" of several years' growth, it has been impossible to trace to their original home: and these are marked "Selected," or enclosed in quotation marks.

With the hope that it may find and fill its place, The Missionary Idea is sent on its way.

A. E. E.

Dodge Center, Minn., Jan. 1, 1906.

To Missionary Workers
This Book is Lovingly Inscribed
With the Prayer that
In Some Humble Way
It May Hasten
The Coming of Our Lord



Part I

"Go ye into all the world, and preach the gospel to every creature"



HE Missionary Idea is a product of the mind of God, conceived before the foundation of the world', imparted to man in Eden', unfolded in eternal patience as the slow rolling centuries have passed away, and carried forward in prophetic surety to its full fruitage, the gathering of the saved in the kingdom of God.

The whole history of the human race since the fall is an infinitely sad record of the wanderings of the lost sheep sought by the heavenly Shepherd, of the dreary experiences of the straying son shadowed ever by the Father's heart of love.

In the 11th of Hebrews we may find the grand missionary roll-call of the old dispensation. In this brief, but sublime record, the missionary gospel of renunciation shines with unwonted light; and from triumphant heights of spiritual power, Abraham, Moses, David, and the host of

^{1.} Rev. 13:8; Eph. 1:4; I Peter 1:20. 2. Gen. 3:15.

the faithful looked forward to the redemption of the world.

And in the fulness of time Christ came—the perfect embodiment of the Father's thought—in whose life and death are revealed the heights of divine love and the depths of divine sacrifice; who breathed out upon the cross the sorrow of a stricken world that the glory of a new life might dawn upon earth's benighted children.

But the "new birth" by which alone that life can be entered upon, is the gift of *Christ's nature*; and the first conscious breath of a heavenborn soul is the impulse to "seek and to save." Nor will that impulse die or that purpose falter while Christ reigns in the heart and life.

A very wicked little girl heard, in a ragged school, the parable of the prodigal son; and as the explanation was given, her hungry heart and simple faith accepted Jesus. Shortly after, she was stricken with fever, and when death was so near that it was supposed that all power of utterance was gone, she roused herself and said in a clear, distinct voice, "Fetch them in—oh, be sure and fetch them in. Fetch them in and tell them of Jesus; tell them of Jesus, oh, be sure and fetch them in!" And to the end of time, in souls saved by grace shall we see repeated this everlasting sign—the consuming desire to "tell them of Jesus."

^{3.} Luke 19:10.

"As the Father hath sent me, even so send 1 you." The impetus of the Father's sending, coupled with the Son's perfect willingness to be sent, gave to the world a Saviour. Through the perils of childhood, through the storms of temptation and trial that beat upon His mature years, through heart break and struggle and cruel death under the sins of the whole world, He never faltered—never forgot His mission nor the souls He came to save.

In the humble home in Bethany or on the Mount of Transfiguration, traveling with His disciples the dusty road from village to village or walking in majesty upon the stormy sea, comforting the poor woman who was "a sinner" or reasoning with the doctors of the law, He was ever the same steadfast, unshaken soul; working out your salvation and mine, opening the way to the Eternal Glory.

"So send I you"—grand commission and promise to every believing and consecrated soul.

The power that sent the world a Saviour sends also saints; not to stumble and fall, not to waver and faint, but with divine courage and eternal energy to continue His life and His work in the world.

We read in the Gospels of what Christ began to do and to teach. In the Acts, the narrative is continued of what He still did in the person of His disciples; and "this book runs on throughout the centuries, and is still being written by angels in the chronicles of eternity."

"All power is given unto me. . . . Therefore, go, ye." This continuation of the Christ-life is not entrusted to human weakness, but to the divine power graciously manifested in every renewed heart.

The disciples of old were so filled with their own narrowing thought that they could not grasp Christ's idea of His own work and theirs. They said, "Lord, wilt thou at this time restore the kingdom to Israel?" doubtless hoping as before His crucifixion, that they might hold places of honor therein. The Lord answered them, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth." No doubt they pondered these words while they tarried in Jerusalem. "To them this was a new and startling idea. The Messiah had come and gone. He had told them that He had done all that He came to do. They had expected Him to do everything. 'Wilt thou?' was their idea; His thought was. 'Ye shall,' and it was perplexing beyond all conception. We do this thing, we act for thee? We, we take thy place?"

With all our light we are asking the same

questions to day. We are still slow to realize that Christ is waiting for us to finish the work. Theoretically we believe it, it is true; but the millions who have never heard of Jesus are a denial of the genuineness of our faith.

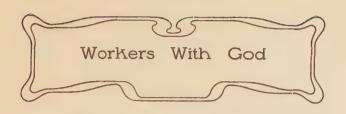
Those who have stood on the heights above Naples tell us that all the sound coming up from that gay and populous city as it reaches the upper air, meets and mingles on the minor key. "There are voices of traffic and voices of command-the voices of affection and of rebuke: the shouts of the sailors and the cries of the itinerant venders in the streets, and the chatter and laugh of childhood; but they all come up into this indistinguishable moan in the air. That is the voice of the world as it reaches the throne of God; that is the cry of the world for help." And Christ, who poured out His soul unto death that the world might be saved, hears the cry and waits with unutterable longing for souls to bear His message—for channels through which His divine love can flow to every part of this land of death.

Kingdoms rise and fall. The grand purposes of God are being wrought out by the fingers of time and destiny; but the hope of the world is in Christ's trumpet call, "So send 1 you" and in the loyal response of every child of His, "Here am I send me." The pierced hands are needed in the world to-day. A universal sorrow cries

out for the tender heart that was broken on the cross. Shall God's thought be realized in us?

"The restless millions wait
That light whose coming maketh all things new,
Christ also waits; but men are slow and late.
Have we done all we could? Have I? Have you?"





Y Father worketh hitherto, and I work." The Spirit of Christ is the spirit of labor. "Faith without works is dead" is a plain statement that the life-principle of Christianity shows itself in work.

Some one in speaking of this principle said: "You forget that it is 'faith which works' not the man." No, I do not forget. Faith works the man and works all there is of him. Truly, we are only instruments, but instruments in use if belonging to the Lord at all.

Those who are complacently and comfortably thinking of themselves as "idlers in the Lord's vineyard" may learn from Matthew 20 that the idlers are not in the vineyard. Such may find their counterpart in the son mentioned in Matthew 21 who said, "I go, sir," and went not.

The continual impulse of the spiritual life is activity. "There are no children still-born in the heavenly kingdom."

"We need a deeper education in the sound (25)

principles of Bible Christianity; the proclamation of a fruitful gospel; the connecting of cause and effect in spiritual things with the same logical sequence as in carnal things; and the eradication, root and branch, of a do-nothing religion.

It has been truly said, "No man can from the heart pray 'Thy kingdom come' and be a loafer in Christian work. If it becomes the real cry of his soul, it will give him steady employment for life. It will put fire in his bones and iron in his blood. It will haunt his dreams and fill his waking moments, and put a power in his prayers that will be felt. It will make him an alabaster box that is precious only because it can be used for Christ."

"To him who endeavors God sends aid. To him who stands still He only sends invitation." The blessedness of doing is an experience, not a theory.

It is true that we must be before we can do. The love that moved the Father and the Son must flow through us before the circuit of power is complete. But if the connection is made, when the motive power is let loose the machinery moves. If it does not, something serious is the matter.

"There is no use in my trying to be a Christian," said an aged Chinese woman to a mission-

^{1.} John 17:23.

ary; "Look at my feet;" pointing to her deformed and bandaged feet. "What have your feet to do with your not being a Christian?" was the reply. "Oh," said the woman; "if I am a Christian I will have to go into the world and travel up and down preaching the gospel, and I could not travel with these feet."

We may smile at her simplicity, but was not the Chinese woman nearer to the Saviour's real thought than is her average Christian sister?

There is a directness in Christ's commission which admits of no ambiguous sense; and if the veil of indifference is over our hearts as we read, we have reason to fear for ourselves. The deadly effect of certain opiates can be overcome only by constant motion. So if Satan is pressing in upon us the deadly miasm of spiritual idleness, let us keep moving in some line of Christian effort, with constant prayer for overcoming grace. If each day is filled with earnest, consecrated labor, David's sweet prayer may be ours also: "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

"For we are laborers together with God." God's forces never tire. From springing grass to sweeping planet and circling universe, the resistless energy of Divine Power carries forward the conceptions of Divine Thought.

God has set His mighty hand to the redemption of the human race. Through the mysterious union in Christ, of the human and the Heavenly. He has exalted us to be co-workers with Him, through the working of His power in us. It is our privilege to be endowed with the calm strength which proclaims our divine parentage; with the holy zeal which by inheritance we share with our Elder Brother. Can it be that, like the people who "began to make excuse," we are indifferent to the honor bestowed upon us? That now, when the forces of the world, natural, social, and political are stirred to unwonted activity, and spiritual Samsons are needed everywhere, faithlessness and love of the world and love of ease have shorn our lives of power? And still the insistent cry of our Lord comes ringing through the centuries-"Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

"Laborers wanted. The ripening grain Waits to welcome the reapers' cry. The Lord of the harvest calls again; Who among us shall first reply, 'Who is wanted Lord,—is it I?'

"The Master calls, but the servants wait.
Fields gleam white neath a cloudless sky;
Will none seize the sickle before, too late,
Winds of winter come sweeping by!

'Who is delaying Lord,—is it I?'"



HE words "home" and "foreign," as applied to mission work, are simply local terms; as much so as east, west, north, and south.

It would hardly seem necessary to mention a fact so self-evident were it not that almost unconsciously we associate the terms with barriers and boundaries, indefinite, it may be, yet none the less palpable. And try as we may to eradicate the idea, there are still those—and their name is legion—who cling to the thought that these words have some innate opposition to each other, and that whatever is done for the "foreign" work detracts from the work at home. This is a strange thought indeed, and one which could only be associated with a very shallow conception of the missionary idea.

The Bible makes no distinction between the spirit which moves the home worker and that which animates the one who goes to the "regions beyond." The Spirit of Christ is the

Spirit of Missions. Whatever the "foreign" missionary spirit is, that same spirit enters vitally into every department of the "home" work. Whatever tends to increase earnestness in the foreign work, acts with the same force on the work at home.

This spirit is like the leaven in the meal; it will work. And since there are multitudes of God's dear children who cannot be personal messengers to distant fields, who may still be as completely filled with the same zeal as those who do go, this zeal must express itself in any and every form of Christian activity within reach.

Methods of work are necessarily modified by local conditions; but the work is the same the world over. No one would for an instant conceive of any distinction in the mind of the Lord between the work in one country and another except that which is based upon the need.

The One who, of all who ever walked the earth, was the most tender and faithful in what we call home missionary work, was the same who said, "Go ye into all the world." The voice broken with weeping over Jerusalem, the city of His love, was the same which uttered the sublime words "That repentance and remission of sins should be preached in his name to all nations." And when we drop out of our life work the "universal thought," it has lost

the spirit of Him who said, "The field is the world."

The mighty love in the Saviour's heart widened earth's lowly places into heavenly gardens; it saw in every sin-cursed soul a possible brother in glory; and it followed the broken chords of this sorrowful life to their grand resolution in eternal anthems. When our hearts partake of that largeness of love and life, we shall think less of local distinctions, and shall realize that every person in every age and clime is personally invited by Christ's "whosoever" to partake of the fulness of His love. When we can fully grasp this thought with all that it represents, and intelligently live it out, then will our Christianity be consistent with itself.

There is a deal of homely truth in this little clipping from the Advance. "I am tired of battering away against the wall of indifference that rests on the popular conception of the words home and foreign missions. If I were a minister I would like to go away off where people had never been preached to and gather a church that had never heard the Word. I would teach them that they had volunteered in an army, organized and working for the spread of the kingdom; and we should talk about our 'Chinese wing,' and our 'Japanese flank,' our 'southern corps,' and our 'mountain scouts,' and our

'Alaskan outposts;' and we should sustain and reinforce them according to their need as a matter of course, since the cause is our own, and the army one, and we and the cause and the army our King's. And the thought that any part of the King's interests was alien to any one of His soldiers should never be dreamed."

Is not this the consistent view of the field and the work? If this idea were rationally carried out how long would our evangelistic force for China's millions be fewer in number than the paid officers of a state conference? How long could it be said that "we expend sixty per cent of our means on four per cent of our field" unless indeed it were the most needy part of the field? How long would our brethren in the South plead in vain for the necessary equipment for their few institutions?

What could the Lord do that He has not done to lay the burden of the *whole world* upon our hearts?

Speaking of the wonderful forces in the natural world which the last few decades have brought to light, a recent writer says: "Has not the Almighty held back these secrets of His physical forces until the world was ripe for the reception of the fullness of the gospel? Is not our God taking wide steps to-day towards the consummation of His mighty purposes? Men have explored every part of the earth

worth finding, delved into the rock, and swept the heavens, unravelled the mysteries of nature, preparing the way for the coming of the King." Shall we not follow the "blazed" path to the "uttermost part of the earth"?

The light which has been shining since the world began is focused on "this generation." Why do we exist but to fulfil a world-wide prophecy? The missionary idea to its grandest, fullest extent is "not incidental but constitutional" to the last phase of the gospel message. To preach "this gospel of the kingdom" "in all the world" is not a part of the work of this people, but the work; and I onlieve it has been truly stated that "there is no form of human need at home which would not be thoroughly supplied simply as a supplementary "twelve basketsful" to the well equipped, resolute endeavor first of all to feed the hungry millions of heathen lands."

Oh for the power of a full consecration! Then will hearts be moved to pray, to give, to go, to send—to sweep away the last barrier between us and the eternal kingdom.² And in this grand work, every act of loving service has its place, and not a prayer or a tear is forgotten of God.

^{1.} Rev. 14:6.

^{2.} Matt. 24.14:

"The dear Christ lives not afar,
The King of some remoter star.
In thoughts we breathe, in prayers we pray
Life of our life, He lives to-day."



Exhortation or Information?

HILE presenting in a plain way the evident claims of God upon every intelligent being, a Christian worker was met with the stormy retort, "Religion is not reason." "No," was the smiling rep!y, "but religion is reasonable." The point was gained ot once.

There is no greater mistake than to suppose that when we enter the realm of religion our common sense must be left behind. Sanctified, indeed, it must be—intensified and electrified by the power of the Spirit, but prized and used as befits so notle a gift from God.

In all our worldly enterprises we recognize at once and without question the truth of the statement that "information is the key to interest;" and not a day passes but that, consciously or otherwise, we act upon it. The same truth applies in spiritual things. Our interest follows the line of our deepest knowledge. If we are content to remain in ignorance of the "glorious things" which are "spoken," our hearts cannot fully respond to the touch of divine power; our interests shrink and fail, and the

gracious buds of spiritual promise wither away.

In this connection, how significant is the statement that all "intellectual laziness is sin." We need to wake up; to try the virtue of the "key" in forcing the rusty bolts of unused mental power; to swing open the creaking gates of our exclusiveness, and with intelligent thought to walk with our Redeemer through earth's dark places; to see through His eyes the "habitations of cruelty;" to hear through His ears the despairing cry of the millions "given over to death."

But "the ignorance of thousands of Christians on the subject of missions is something astounding. Crops and markets, scandals and crimes, stocks and politics, men will know about; but the contemporary life of the church, the record of great awakenings, the inflow of giant errors, the strong grip of superstition upon the Orient's benighted millions, the persecution and ostracism following confession of Christ, the victories of the Lord's advance guards over the strongholds of heathenism, these lie utterly beyond the horizon of large numbers who profess the Christian name." And because of this the strongest appeals for money, for men, or even for prayers, fall unheeded save by the few.

^{1. &}quot;Gospel Workers," p. 18.

"Know and you will feel. Know and you will pray. Know and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness which has made you think only of your own people and your father's house,"

The past century has been one of wonderful development in missionary enterprises; and the records of missionary effort, in fields both near and remote, cannot fail to be an inspiration to those who will take the opportunity to acquaint themselves with even the bare facts.

The struggles and triumphs of those who have given all for Christ, the courage which could daily face terrors worse than death, the steadfast faith which could endure through years of waiting-how they shame our selfishness and weakness and faithlessness!

The spirit of sacrifice which counted nothing dear on earth, -what a rebuke to Christians who can calmly, year after year, face a record of half a cent a quarter for missions to the heathen!

The triumphs of the Gospel on darkest fields-why should they not fill our hearts with praise and holy zeal to do our part in sending the last message where miracles of grace have opened the way? But how can we rejoice in what we have not heard? How be interested in that of which we know nothing?

There is no excuse. Excellent books on missionary subjects are abundant and within the reach of all. Is it not worth while for every worker to enrich his own mind with some of these precious things, and thus be able to arouse others to a sense of what they are losing through negligence?

A minister once gravely expressed to the writer the belief that it was not right to read missionary literature or to study missionary movements, but that we should keep our minds upon the message! But is not the message the culmination of all missionary effort? the grand resultant of all the missionary forces that have been in operation since the world began?

Is it any wonder that of us it is said, "My people are destroyed for lack of knowledge"?

We can have no proper conception of the grandeur of the work God has committed to us until we see it in its proper setting amid the sweeping movements of the "time of the end."

What can be more inspiring to our faith or more quickening to our spiritual life than to grasp the wonderful unfolding of the plans of the Infinite, and to realize the resistless power which marshals kings, thrones, and peoples into line in fulfilment of the prophetic word?

Doctor Pierson truly says, "God has a plan in the ages as well as in the stars; and only he who watches while he prays discerns the signs of the times, sees the plan of God, and falls into line with the march of God's obedient hosts."

But in pressing the claims of necessary study, we must not overlook the intellectual sharpening which comes from contact of mind with mind, the response of thought to thought, the leaping of the fire from the steel. We are admonished to "exhort one another daily," "and so much the more as ye see the day approaching." And to the implied question at the head of this chapter, "exhortation or information?" we must reply emphatically, both.

Let no means be neglected through which, in our own hearts and in the hearts of others, the conviction may be deepened that God is thrusting the world-wide work upon us; and that only with infinite peril may we fail to recognize the sublime import of the Savior's words in Matthew 24:14, framed in the universal "open door" of the world.

"O patient Christ!

Did once thy tender, earnest eyes

Look down the solemn centuries

And see the smallness of our lives?"

Simple Suggestions for Missionary Study

HIS chapter is not written for professional students. It is written for busy mothers, by a busy mother; for young people, by one who has looked into the questioning eyes of her own young people at home, for the toilers in kitchen and field, by "one of the craft" whose sips at the fount of knowledge have been taken in the midst of busy cares, or in rare moments of resting by the way.

To these the problem of missionary study presents difficulties unknown and therefore unappreciated by those who live in an atmosphere of books. But remember this—even the uplifting of the heart to God in honest desire for light brings in a freer breath, the earnest of the joy of knowing. The trite saying that "from every hamlet in England there is a road to London" is no truer than that from every earnest, consecrated soul there is a way to intellectual achievement, to intelligent service for the Master. But we must start where we are, and work our way step by step.

The poorest have at least one missionary Book, the grandest ever written. The Bible has been truly called "the great treasury of missionary literature." But I am sure there are many to whom these treasures are, as yet, unrevealed. Will you not begin to-day to see the missionary texts in your daily reading? And just a few seconds will serve to write one or more in a little blank book. But see that the list grows every day. Two dear little girls to whom this plan was suggested were reading the Bible through by course. One had reached Romans, the first chapter; the other the second chapter of II Corin. They sat down to their reading with new interest and when they had finished, the first came up flushed with the pleasure of discovery, and repeated the fifteenth verse, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." The other, a little doubtful, yet with eyes shining, placed her chubby finger upon verse thirteen: "I had no rest in my spirit because I found not Titus my brother." Who could have made better selections?

Study missionary characters. Have a page for each, and when you read jot down characteristic texts in their proper places. Mark the places where each labored and fix them in mind.

Learn the exact words of Christ in His talks with different individuals.

Do these things seem too small to be of use? If you will faithfully do even these little things for a few months, you will be surprised at the result.

It would be almost incredible were it not so sadly evident, that many who have for a lifetime had access to the Bible, and who have read it much, have yet so little definite knowledge of what it contains. In a recent number of a missionary periodical is a statement by a clergyman that in a gathering of ministers he had asked the question, "What are the last recorded words of Jesus?" and not one could tell. Can you tell?

Try Mr. Moody's plan of Bible study. Do you think that must have been something marvelous and away beyond your reach? Not at all; simply to take your reference Bible, and look up every reference. Three verses studied in this way will do you more real good than three chapters read in the usual careless way. And remember always, the missionary idea you are looking for.

Other ways will suggest themselves as you form the habit of doing something regularly and definitely every day. You can do this, even with your foot on the cradle and the darning basket in your lap. You can fix some good thought in your mind as you sweep and dust, as you follow the plow and weed the onion bed, or

while you "churn and churn and churn." It all depends on whether or not you really want to do it. If you have more time and leisure, take up some study by subjects. You will find in another part of this book some groups of texts that will help you to get started; but do not stop when you have used a few printed lessons. You can find these in many places, but the better way is to arrange the texts yourself.

Now as to definite study of mission fields; are you faithfully using the material furnished in our own denominational publications? Not long ago, on a missionary trip, a family was visited where there are eight young people and children, and all the adults are members of the church, yet not one is in the habit of reading the missionary department of the Review; and I am convinced that in many families the same astonishing negligence prevails. A brave effort is being made by those who are leading out in the work, to supply needed information, suggestive plans and helps of various kinds: and these efforts are surely blessed of God to the good of many. But how much more might be accomplished if there were faithful officers in every church and faithful parents in every family to give an intelligent and hearty second to this work. Everything cannot be done from a distance. There must be work at close range. There must be lifting at the "home" side of the wheel. Will we do our part?

When we take a wider outlook on the field of missionary literature we are, as one writer says, "at once beset by an embarrassment of riches," and one hardly knows what to choose. But as this a chapter of "simple suggestions," we will try to make a few plain paths in the wilderness of missionary publications, in which "he who runs may read" and find delight. On other pages you will find a carefully selected list of missionary books and publications which it is hoped may prove useful.

And here let me say that the absolute lack of good reading in many families is deplorable. I have been in scores of homes where there was not a single book except the Bible and a few volumes of our denominational literature: and have been asked many times by distressed parents, "What shall we do with our children? they will read objectionable literature." To be sure they will read—God made them with active minds—but what they read depends, for many years at least, upon what you furnish for their use. Do not think because you furnish nothing that you are guarding their minds from evil. As well might you withhold all food from their bodies because you do not wish to feed them with poison. Furnish them with good books and read with them. And here is where the peculiar blessing of missionary literature is apparent.

Few can resist the attractions of well-written

missionary biography. Young people, it will do you good to live over these true experiences with the noble-hearted men and women who have written them. "Nothing makes precept so powerful as example." And in these records of heroic lives you may find what Doctor Pierson aptly calls "an illustrated and illuminated edition of the book of life."

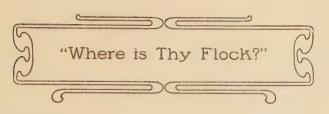
Then there are missionary books of travel and description. Why not follow the heralds of the cross in their journeys; and through their reliable eyes catch glimpses of fields afar? For younger readers, there are incidents and stories of life in heathen lands.

A little money expended each year would soon build up a good missionary library; and better still, would build up missionary character. The Home Missionary says; "Educating young people along missionary lines is like printing chromos. The first time the paper is put under the press, only a few shapeless blots appear; the next time a few more, until finally the outlines begin to assume shape, and at last the finished picture is before us."

It is pleasant for a number to associate together to read. Five young people had met at the home of one of their number for "a good time." A visitor, who believed in the "word fitly spoken," suggested that they jointly purchase one missionary book every three months,

and each agree to read it. The books when read, to be donated to the church library. The young people good naturedly complied, and at the visitor's suggestion each furnished five cents and sent that very evening for "Knights of the Labarum." The agreement was kept, and other books were purchased. The readers soon found that when they met they had something to talk about; and eventually spent an evening each week in missionary study. The results were soon apparent in a missionary awakening of the church which continues to this day. In the various Young People's Societies, Missionary Reading Circles, Mission Study Classes and similiar organizations, excellent plans are presented for concerted work: but whatever helps you may have, do not forget that the real secret of success is with yourself; in your own desire to know and to do: in your own will to rise above difficulties and to reach higher ideals; and above all in your hold upon the mighty arm of Him who is "able to keep you from falling."

"Heaven is not reached by a single bound;
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."



E wish to consider a little more fully the needs of children in the home, just touched upon in the last chapter.

To those who have gathered their little ones around them, have looked in their trustful eyes, and felt their clinging arms and soft caresses, there is no thought more terrible than the one implied in the words at the head of this chapter. The possibility that heaven might open to us and not to them; that our feet might walk the streets of the celestial city, and theirs—the little feet we have watched and tended—be forever denied; that we should sing the songs of Zion, and the sweet voices which have made our hearts glad be hushed in eternal silence—what could bring deeper anguish to a parent's heart?

Yet these are some to whom, in the judgment, these words will be uttered: "Where is thy flock, thy beautiful flock?" If the realities of that day could for a moment dawn upon our blinded eyes, would it be "too much trouble" to train our children for immortality? to build

around them by our prayers a wall of defense against satanic influences and deceptions? Yet who does not know scores of children among us who are left to meet these influences as best they can—their minds unstrengthened by discipline, their hearts unguided by counsel.

Alas! that parents are too busy to be companions to their little ones; that the one thought is to get them "out of the way;" that a few paltry cares are permitted to eclipse their eternal interests. Said a mother to me, "Oh, I don't think it's of any use to be bothering with the children all the time; just let them alone and they'll grow up to be good after awhile." And the fruits of her training(?) were already manifest in lawless children, the terror of school, and even of the church.

The family relationship, beautiful and holy, it a gift from God's own hand, an inheritance from the sinless state; and although the most determined efforts of the arch enemy have ever been directed against it, the happy home is still our sweetest ideal of heaven. How passing strange it seems that with the responsibilities of the family upon us, and the possibilities of the home influence within our grasp, we should ignore the one and slight the other. Let us rather bring into the sanctuary of home the most beautiful thoughts, the grandest examples, the highest ideals, and therewith mold the plas-

tic characters of our children for purity and usefulness here and for happiness hereafter.

"It is the things that are believed in, talked over around the table and about the fireside, the things that are prayed over and read about, that leave an indelible impression on the child's mind. Practical piety must pervade the home in manner, conversation, and reading, if the growing life is to breathe such an atmosphere.

"The distinctive traits of our Christ are essentially religious and missionary. To fail to make such kindred topics attractive and interesting in the family circle is to allow other than Christian influences to predominate. To shun these subjects, or to lack interest in them, is to substitute purely secular aims and influences. To converse intelligently and interestingly on the various phases of missions at home and abroad is to mold a generation. The means for keeping closely in touch with these things is close at hand; it were not only puerile but criminal to slight them. The child is worthy of the best; nor has any parent the right to rob him of this. Many children of worthy parents have only secular ambitions to-day, because nothing else was talked of or read about at home.

"The home is, in the end, the foundation school of culture. Tastes cultivated at home in literature, conversation, and companionship

will control the life. It is of highest importance that the noblest topics in life be clothed with keenest interest for the young mind. Eternal destinies are at stake. Seek to conceal it as we may, the awful and yet inspiring responsibilty no parent can throw off. No greater incentive, no more divine inspiration could be bestowed upon parenthood than the silent and subtle, yet permanent influence of the home on child life."

I have quoted thus largely from an article in *The Gospel in all Lands*, because of the worthy sentiment expressed. As a missionary people and a people entrusted with a message to the world, the training of our children is especially significant; for "the light that shines the farthest, shines the brightest nearest home." And if we fail at the first step, how can the Lord trust us to "run" with the message?

What higher or holier work could be done by multitudes of parents than this very work which God has committed to them? Yet how willing are many parents to turn their work over to other hands. God has raised up faithful workers who are trying through various means, and by the most noble efforts, to do the work which should have been done at home. God loves the children; and He will bless faithful efforts for their salvation; but in the neces-

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sity for this special work, parents may read their own indictment for unfaithfulness.

In a gathering attended by the writer, where children's interests were being considered, a lovely woman arose and said: "The best children's meetings I ever attended were those that mother held with us at home. She was a very hard working woman; but in the afternoons she would tidy up the room, put on a clean apron and take down the Bible. We were delighted to sit down by her side to read and talk; then mother would gather us close in her arms and pray. I could never forget those prayers." Oh mothers, why should barriers arise between you and your children? Why should they be afraid to talk with father and mother about religion, and to pray before them? Why indeed but that they were never accustomed to it in their earliest years? If our children are lost to the truth and fail of eternal life, it will be first of all, because their parents did not lay hold of God mightily in their behalf; because mother's heart was not large enough to hold them, and father failed to "command his household after him." And should they be saved in the kingdom of God, will others wear our crowns?

"God bless my little one! how fair
The yellow lamplight on her hair,
Loose on the cradle pillow there.
God bless my little one.

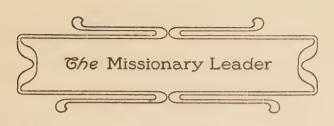
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"God guide my little one! to me Life widowed of her life would be Like sea-sands widowed of the sea. God guide my little one.

"God guard my little one! as clear
Cool sunshine holds the first green spear
On April meadows, hold her dear.
God guard my little one.

"When these fond lips are mute, and when I slumber not to wake again, God bless, God guide, God guard her then, My little one! Amen."





ISHOP HALL, being asked what would resurrect a dead church, replied, "Give it a missionary leader." There was wisdom in his words; for a true missionary leader is full of spiritual power—a God-intoxicated man; and such a soul vitalizes every point of contact.

He is a man of courage; and his strong, true personality is like a bulwark against the tide of petty criticism or of foolish praise. He is not guided by impulse, which is variable and unsteady, but by principle which is constant as the pole star. Where others have opinions, which change with the hour, he has convictions, which, "like the girdle of truth in the Christian's armor, hold him instead of his merely holding them." When the Iron Duke gave a very difficult position to one of his veterans, the reply was, "I go, sir, but first give me the grip of your conquering hand." The true leader has grasped the hand of Almighty Power; and his hope and assurance are born of the promise, "Lo, I am with you alway."

^{1.} Eph. 5:18.

He is a man of prayer. He has learned the lesson that "the shortest route to the man next door is by way of God's throne," and he knows how to apply it in dealing with the perplexities of his position. The "spiritual telegraph" is called into requisition to adjust differences and to allay jealousies; to persuade those who can but will not, and to satisfy those who will but cannot; to roll away the stones and to shut the lions' mouths. In short, he has made Eliot's motto his own: "Prayer and pains, through faith in Jesus Christ, will do anything."

A lady once said to a great painter, "Why do you put such extravagant colors into your pictures? I never see anything like it in nature." "Don't you wish you did, madam?" was the artist's reply. It was a sufficient answer. He saw them if she did not. So the true leader has the missionary eye, which nothing escapes. The ordinary events of life, his social and business relations, his general reading, and even the daily papers, yield item and incident, moral and method to enforce spiritual truth.

He is always and everywhere alive and alert. His preparations for the missionary meeting are thoroughly made; and in his place as chairman, his kindness gives confidence, his tact supplies deficiencies, his fine enthusiasm is an inspiration to all.

Another place in which the leader displays

his gift is in planning the work so that all will have a part in it. There are few whose hearts have been truly renewed who are not willing to try to do something if the work is planned for them and put into their hands; but many will drift along in spiritual idleness if they are not marshaled into line and trained to work. Missionary sentiment must be directed into right channels, and sometimes even created; and the patience of a truly great soul here finds abundant exercise, "for precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."

Things may seem old to those who are called to say them over and over; but the true leader looks for his inspiration, not to the words themselves, but to the needs of those who hear. A music teacher had sat all day listening to simple exercises played by the unskilled fingers of her little pupils. As she finally closed the piano, a friend said to her, "How can you listen to the same old scales and tunes day after day and week after week?" "Why," said the surprised teacher, "they are new to them, and I do not think of the tune at all. I thank of how they play it."

In view of what has already been said, does anyone need to be reminded that responsibilities so grave should not be placed upon those who

^{2.} fsa. 28:13.

have had no life-experience. "Professor," said an admiring student, as he placed a hand on his teacher's shoulder, "what makes you so solid a man?" The teacher turned his kindly eves upon his pupil and replied, "The conflicts of life have shaken me up, and the years have pressed me down." It takes something besides honest desires to produce a character that can trust God, and that God can trust.

There may be but few leaders who are brilliant or highly gifted; but all may be earnest, conscientious, and careful in their work. If God has called us to any place, however humble, He expects us to fill it with faithfulness. Mistakes may be pardoned, but carelessness, never. "As wise generalship is needed in the service of Christ as over the battalions of an army that protects the life and liberty of the people. There is much close thinking to be done. . . . Jesus calls for co-workers, not blunderers."

"I wonder if we'll help him,
You and I;
Or shall we look across his work
With careless eye?
Shall we not offer some dear service
In His name?
Set burning in some heathen heart
God's flame?
Or better yet, our truest, best lives give
That He who died on Calvary may live
In some sad heart—perhaps not o'er the sea.
That heart may wait next door to you and me."



HE missionary meeting has a place in the general plan of church work which can be really filled by nothing else; and its importance justifies a careful consideration.

The Second Sabbath service, when the monthly news letter from our Mission Board is read and the needs of the world-wide work considered, is a source of information and encouragement that not one church or company however small or however large, can afford to ignore or set aside. The writer well remembers when, nine years ago, with the burden of unentered fields pressing heavily and nothing to call the attention of the people publicly and persistently to it, the recommendation that "the second Sabbath in each month be set apart for the consideration of the foreign work," was launched in one of our state conferences: indulged by some, opposed by others, and supported by a few. But the seed of God's planting has developed in God's way; and this service has become established throughout our ranks. May the divine blessing go with every

monthly letter as it wings its way over the world.

But this service, by calling attention to the vast fields to be studied and the great work to be done, intensifies the need of a weekly missionary meeting in every church where it is practicable to hold one. And there are few places where it is not, if there is one soul baptized with the missionary spirit, and possessing some of the qualifications of a missionary leader. If the church is so scattered that not many can come together, let the few meet and around some fireside pray and counsel and study. This would at least form a missionary center in the church.

It should be borne in mind that the object of the missionary meeting is specific. There are other services for general religious instruction, for general and special Bible study and prayer; but the missionary meeting should sound the bugle call to service, high, clear and unmistakable; it should voice, from beginning to end, the marching orders of the church. It should send people out with a stronger hold upon God, a more abiding faith in the accomplishment of His work and purpose in the earth, and a deeper consciousness of their personal obligation to do their part.

To accomplish this, the meeting must be in the truest sense devotional and educational in its nature; and prayerful forethought and preparation are necessary. On this point, I have somewhere seen the statement that "ordinarily we get out of a meeting exactly what we put into it." Humanly speaking this is true, but that is not the Lord's way of dealing with His children. When we have done our best and lovingly laid our plans at His feet, He—

> "Clothes with life the weak intent, Lets them be the thing we meant."

As we try to reach and help others with missionary knowledge and inspiration the waves of blessing flow back with increasing power into our own hearts and we realize that "Christ honors with His presence those who honor Him with their pains."

A writer in the Missionary Review says: "Instead of crowding the missionary service of the church into an obscure corner, as if only a little handful were expected to attend, let it be placed fully on a par with any other service of the church. Then, having given it an honorable place, let no effort be spared to make it worthy of the place given it."

As one special object of the meeting is prayer, let this never be neglected. "One is never so near doing a good action as when he is asking God to do it. One is never so near to becoming a missionary as when he is praying for those who sit in darkness." But pray missionary

prayers, and let them be short. The Scripture reading will be much more effective if carefully selected in harmony with the subject under consideration. It will then form the key-note to the whole meeting.

This means a great deal; for the key-note in harmony is not simply a starting point, but the constantly recurring suggestive tone of the theme, appearing and reappearing in different combinations, and forming the foundation for the strong closing chord. If your Scripture reading or study holds this relation to the meeting it will not be at once forgotton. Study to read it well; for "the most unforgivable thing is a slovenly reading of God's Word."

Time should be given for exchange of experiences, consideration of plans for local work, for increasing missionary offerings, and for whatever pertains to keeping the members in action. In small societies there is usually time for this and for study in every meeting; but in large companies it might be best to devote one meeting in each month entirely to the local work.

The lesson study should be *studied* both by the leader and the members. If this is done there will usually be a good interest in the recitation of it; but every teacher knows that an unstudied lesson is hard to deal with. However, if the reader has tact and skill in bringing

out ideas, something will be learned by even the dullest member. "An appeal to both the eye and the ear marks the highest development in the methods of teaching truth;" this calls for a judicious use of map and blackboard. Charts and diagrams may also be prepared either on cloth or heavy paper, and are excellent for purposes of illustration. The more vivid a lesson can be made, the longer it will be remembered.

In preparing other exercises, it is not well to have too much reading, since really good readers are rare. An article thoroughly studied, digested and told, is usually more effective and less wearisome than when poorly read. If lengthy, it may be given out by paragraphs to different ones.

Missionary biographies are always a source of interest. Of course they must be very brief for use in the meeting. This might be a permanent feature of the program for several weeks or months. Appoint a different member each week to prepare a short sketch of some missionary who has been connected with the

^{1.} In the little book "Missionary Methods for Missionary Committees," under the heading, "Maps and Charts," you will find information as to how to prepare cloth and crayon for permanent work; where to find up-to-date statistics; subjects for charts, etc. The book contains many helpful suggestions. (See list of books.

field you are studying for that week. If these sketches are neatly gotten up and written on paper of uniform size, you can preserve them and will soon have an interesting collection. If you can procure a picture of your missionary and paste it at the head of your sketch, so much the better. The pictures can be cut out of missionary magazines or other papers. In carrying out a plan of this kind, it would be necessary to have access to files of magazines or a library. The files of our own *Missionary Magazine* published some years ago would furnish material and pictures for many of these sketches.

Take an occasional missionary journey to the field you are studying. If you make thorough work of this you will spend a delightful and profitable hour. A large number of young people might engage in this exercise, there are many kinds of information to be sought. We have not space for details, but a few suggestions will make the idea clear. For instance—if China is the field to be reached. starting from your home (1) describe route to nearest seaport-through what states-over what roads—cost of trip, time, etc. (2) Journev across the sea-what route-what steamship line—what countries were passed—ports entered—nationalities encountered on the way? Distance and cost of passage—how long on the water and at what port in China did you

land? (3) In China describe people, climate, scenery, government, modes of travel-money. (4) Write from China to your home society describing your surroundings, your house, food, clothes. What is the postage on the letter and how soon may you look for a reply? (5) What are the religious conditions—what openings for work? (6) What does it cost to support a missionary there? What are the needs of that land as compared with the one you left? Is China mentioned in the Bible? What texts can you give which prove that some of God's children will be gathered from that land? This is a valuable exercise if earnestly entered into, as it furnishes definite facts which all should know. "We cannot generalize on missionary subjects. We must have facts and know how to tell them." If a few of these journeys were taken, we could follow our departing mission. aries with more intelligent interest. An appropriate scripture for a meeting of this kind would be the first fifteen verses of Acts 16.

There are many helpful accessories which can be brought in to change the order and to give a greater number a part in the exercises. Missionary quotations, facts, items and incidents are useful, and can be used in a variety of ways. At one meeting I attended, the usual lesson was omitted, and ten incidents connected with our mission work, were written on slips

and passed to as many persons, each being requested to read what was on his slip, and use it as a text for a three-minute talk. Many helpful thoughts were brought out, and the Spirit of God came into the meeting in a marked manner. Let some one just before the close of the meeting, write on the board a list of mission fields mentioned in the current number of the The number and extent will be a surprise to many, and will emphasize the need to remember the whole world in the closing prayer Write a list on the board after this manner -Zarub, Hobart, Friedenstal, Klein, Hervey, Santal, Swaheli, Kalaka, Tonga, LaRue, Entre Rios, Bechuana, -- and let each take pencil and paper and write whether the names are those of persons, places, or people; also any brief facts they know concerning them; or call for volunteers to give this information. Never call people out by name in an exercise of this kind, unless you are certain they can answer correctly. It is not a quiz, to make people feel small, but a simple test to open their eyes to the fact that we may see words week after week and still not observe them. We need to stir people up to think and to work as well as to pray.

The thing to be remembered in using such exercises is, that they should be really *helps*, and be used in such a way as to bring out and

impress the leading thought, not to turn the mind away from it. No one knows better than the writer, that with an injudicious leader the best of suggestions may be abused and utterly turned from their purpose. Neither is the one supreme need overlooked, the power of the Holy Spirit to move and sanctify every individual member of the body of Christ.

"If there were a more abiding consciousness of the grand and divine qualities of the missionary enterprise; if Christians were living up to God's standard, and were missionaries in conviction and aim as a matter of course, and as the direct outcome of their relations to God and the Saviour, all else would follow. Prayers, gifts, aid, whatever was required, would not be in any degree dependent upon advocacy, but would naturally move toward the desired end and aim, as the stars in their circuits and the rivers to the sea. But our defectiveness justifies the use of proper methods, that the young and the weak may be educated and trained toward true conceptions of the subject, and that all may do their part and share according to the light they have and the means they possess."

The truth is, in presenting the needs of the world, we have to contend with what one writer calls a "colossal ignorance of the whole matter." Many have no conception of a missionary Bible or of missionary fields. If sufficient in

terest can be awakened to lead people to desire to know more, one great object has been gained. The missionary meeting is one very important medium through which a taste of missionary knowledge and spirit may be given; especially so, since in this way nearly the whole membership of the church may be reached. We do not claim for this the place of the Reading Circle or the Study Class, but it may be a means of awakening a desire which shall reach out toward these necessary organizations for deeper study.

If properly conducted the young people and children will be glad to take part in the meeting. We sometimes make the mistake of supposing that children are interested only in what we call childish things. The writer listened one evening to a lecture on Astronomyone of the most sublime of subjects. There were many children from six to twelve years of age in the audience, and a glance made it evident that they were listening with "openmouthed" delight. The secret was in the earnest, electrical manner of the speaker, the short. crisp sentences and "good English," and the fact that he had something to say. If we have brief, clear, definite exercises, the children will enjoy them, and they will be much more profitable to older people than if they have to sift the meeting to find an idea.

A good plan is to have one subject or thought run through the whole meeting. Let the program simply clothe the thought. A good arrangement of exercises makes the meeting much more effective than it would otherwise be. To illustrate: In a meeting recently attended, the subject previously given out for study was an article on "British West Africa" in the Review. After the meeting had been opened with song, prayor offered, and the local work considered, the leader called attention to the African field, and spoke of Livingstone as the pioneer pathfinder on that continent-of his heroic life and touching death. A few lines were read describing his last evening at his father's home, and the gathering of the little family for worship on the following morning when "David" read the 121st and 135th Psalms and prayed, before leaving for his life-long field. These Psalms were then read responsively by leader and congregation. The history of our Gold Coast mission-found in "Outline of Mission Fields"-was then given by one of the members. The lesson study on British West Africa followed. Thoughts brought out by the study were freely exchanged, and the meeting closed with hearts warm and eager to pray more fervently, and work with renewed energy for our brethren in other lands. The service occupied fifty five minutes.

At another time, the study being on the Argentine field, the exercises were arranged in this way: Biographical sketch of Allen Gardiner, (reading). Scripture, Psalm 62, (mentioned in biography) calling special attention to the verses which had expressed the deathless faith of the martyr band. Voices from South America—12 quotations written on slips, read by as many members. History of River Plate conference, ("Outline"), Lesson Study on Argentine, followed by prayer for South American fields.

An appropriate Bible lesson to accompany the experiences of Brother Baharian and his companions in bonds, would be found in Genesis. Gen. 12: 1-6; the call of Abram and his going out from Haran (Ourfa). Also Abraham's faith as exemplified in the lives of the brethren mentioned.

The monthly News Letter often suggests a study on our outgoing missionaries and their prospective fields. Charts showing the comparative number of Christian workers in these foreign fields and in this land, would be very useful. Read for introduction Eze. 34:11–16, emphasizing the thought that the Lord, in the person of His servants, is seeking His own in every land. Close with "The Outward Bound."

We will not multiply these outlines as they

^{2.} Selections mentioned are all found in Part II.

are simply suggestive, and this is sufficient to illustrate the thought that articles on one general subject or field are more effective when grouped together; that the lesson should be "up-to-date"; that the Scripture reading should be appropriate and so impressed that it will not be at once forgotten; that knowledge of the field, its geography, its climatic conditions, and of previous mission work, are necessary to a good understanding of the current missionary reports from our laborers.

With the inexhaustible treasures of the Book of God, the history of our mission fields as furnished in the "Outline," the current reports and studies of our denominational papers, and the wealth of missionary literature within reach, the combinations and possibilities are unlimited; and if the presence of God is earnestly sought, and nothing introduced upon which we cannot fervently ask His blessing, how can the missionary meeting be anything but sweet and solemn and inspiring?

O that the God of all grace would lift His people, one and all, into the glorious missionary light of the truth they profess to love.

"Where is that spirit, Lord, which dwelt In Abram's breast and sealed him thine? Which made Paul's heart with sorrow melt And glow with energy divine?"

Missionary Plans

S TO plans for work, so much depends upon local conditions, it would of course be impossible to lay out here anything which would be really useful. Successful plans grow out of the work, and grow with the work, being constantly adapted to it. But this I must say; plan to be thorough in whatever you do. I have heard it said more than once, with great show of earnestness and candor, that it was not so very important how the work was done, if only people would get at it and do something. I believe in doing something, and also in doing it well. "Cursed be he that doeth the work of the Lord negligently." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."2 "It is testing truths that we are bringing before the people, and in every effort these truths should be presented in their real beauty.

^{1.} Jer. 48:10, (margin).

^{2.} II Tim. 1:15.

. . Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work."

I shall never forget an incident which came under my own notice. Two boys skating on a pond near their home had broken through the ice, and their danger was imminent. They were fast losing the power to hold to the crumbling edge. Attracted by their cries, the feeble old father stood in speechless horror upon the shore. The mother ran back and forth in impotent frenzy. But another had heard. and on older brother came rushing to the bank. He was an excellent swimmer, and father and mother looked for him to jump in and "do something." But after one look he turned and ran from the spot. The agony and reproach in the mother's look were indescribable. But presently the young man reappeared with a long plank, and though his teeth were set and his face white, his hands were steady as he carefully shoved the plank to the treacherous edge, and stretching himself upon it, worked within reach of the struggling boys and drew them out. Their lives depended on how he worked.

In a room where there were several people, a man was caught in an uncovered belt, and in

^{3. &}quot;Gospel Workers," p. 302. Indeed, we might refer to the whole book on this point.

an instant was going around the shaft. It was certainly necessary to "do something." Most of the people in the room sprang for the man-but one person, in a bound reached the engine room and stopped the machinery just in time. Yes, it makes a difference how we try to save people. "These are testing truths." What is a testing truth? Does in make any difference how it is applied?

It has been said that in battle only one bullet in a thousand hits the enemy, and only one in ten thousand proves fatal. This is because the great body of soldiers shoot at random and do not take definite aim. We have no time to waste in "random shots." It is therefore necessary for missionary leaders to look well to the character of the work done, that the love of Christ may shine out in every effort. We should urge individuals to do all they can do well, but not to sacrifice faithfulness to a desire to make a large showing. It is better that the truth should be savingly presented to one soul than that ten should get just enough of it to give them a shell of indifference which would render subsequent efforts unavailing. There should be constant activity on the part of all: but there should be also a constant seeking for divine wisdom and guidance on the part of every member in reference to his own particular work. The plans and ways of working

which are suggested by leaders and officers should act as a stimulus to personal thought, not as a check upon it. The leader has his work, but do not look to him to do your work.

In a recent number of a missionary journal, I read these words: "The missionary who has to be continually spurred up to his work, stirred by appeals and aroused by exhortations, is not the sort of person who can be trusted with an important mission for God and humanity. The missionary must have oil enough in his lamp to keep it perpetually burning. He must be prepared to lend to others rather than be obliged to borrow from his neighbors."

Suppose we each make a personal application of this test to ourselves, and see if we do not find the reason why such constant and vigorous efforts are required to keep up the missionary activities of the church.

Are we letting our light shine, or are we looking at our empty lamps and wondering why our brethren do not pay more attention to us and keep them filled? Is the living fire, kindled only by the touch of God, burning in our hearts, or are we always seeking warmth from our neighbors and wondering why we find them so cold? Have we the "faith which works," which constantly moves us to active and loving service, or are we waiting for some one to stir us up to earnestness? Do we go to

the missionary meeting to help or to be helped? to "get the blessing" or to give it? Or do we stay at home and wonder why "they" do not make the meetings more interesting? Is the missionary society "they" or "we"?

The same principles of thoroughness which apply in individual and local society work, may be safely depended upon elsewhere, as our faithful workers can testify.

The conference which recognizes the "strategic point" in the missionary work of the churches and makes reasonable provision for the training of its librarians, will see appreciable results.

In all organized work, one necessary condition of success is the personal fidelity of its members to the purposes of the organization, and their individual faithfulness in carrying out its work. The officer who comes into closest relation with the membership is, as far as human agency is concerned, largely responsible for the shaping of individual views, and the awakening and directing of personal energy. If a failure is made here, no amount of force applied elsewhere will make up for the loss. Beginnings, though sometimes obscure, are allimportant. The most skillful managing will fail to run a machine that never starts.

Again, missionary plans sent out from those at the head of the work are of course designed

to reach and influence the membership. The missionary leader desires to see these plans carried out; but he turns to his members, some of whom are quite indifferent, some discouraged, and all more or less engaged in worldly business, with its multitudes of cares; and here the really perplexing part of the work comes in. Just how to reach all and bring them into sympathy with the plans proposed is a question not easily solved. Here is where real lifting power is needed; and if it is wanting, the force of the effort is lost through this weakened connection. Yet how often the person on whom so much depends is thrust into the office without preparation or instruction, and left to struggle along under the burden as best he can.

More than this, our work is aggressive, and must be directed with energy, competency, and faithfulness. This is as true of the work of every society as of the work as a whole. Work of this kind needs trained leadership. Heart power and mind power are both needed. One is motive force, the other gives skill in applying it. One is the birth right of every regenerate heart—the gift of God, the love that "never faileth." The other comes not by inspiration, but by patient and careful training. The first is of course most necessary, because absolutely so; nothing can supply its lack. But no human power can give it. It must be

sought and obtained of God. But how strangely shorn of power to help others is many a child of God because he lacks the second and secondary qualification, a knowledge of ways and methods, and skill in using the power he has. In this respect, help may and should be given.

The state secretary who comes into close, personal, sympathetic relation with the missionary leader in every church, who knows his field and who bears upon his heart the everincreasing needs of the work; who is thus always ready with the timely suggestion and word of cheer, will have a different showing when the books are opened, than the one who is content with sending out a report blank once a quarter with some general letter.

Even large plans must be taken up in detail to make them successful. We cannot dispense with the individual element. Arteries and capillaries are both necessary to a perfect circulatory system.

Right planning in these days means a grasp upon the world-wide situation. It means a recognition of a swiftly advancing message. If we are advancing with the message, our eyes will rest upon a constantly widening horizon. New factors daily enter into the struggle which is going on in the earth. There is more danger of falling behind in this movement than there

has been in any movement of the past; for all things move with mightily accelerating speed as we near the end. "For He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth."4 We can not successfully work and plan exactly as we did twenty, or ten, or five years ago. Instead of barely keeping in sight of God's opening providences, we ought to be "pressing the battle to the gates" in every part of the enemy's land. Even "present truth" has its phases. Our people, young and old, need the inspiration of the present phase of "present truth." With our Sabbath schools, churches and Christian homes and schools, I cannot think that many of our young people are entirely ignorant of the faith which their parents hold dear; but they do not realize their obligation to carry or send it to the ends of the earth, and because they do not, it leaks out of their hearts and they drift into the world. They need a knowledge of the truth, and they need to know what to do with that knowledge.

Not many months ago, a class of young ladies was pointed out to a Christian worker; with the tacit thought that they were incorrigible. Most of them were members of the church, but their love had grown cold and they had drifted apparently out of reach. They had been given

^{4.} Rom. 9:28.

^{5.} Matt. 24:14.

Many responsibilities only to abuse them. plans had been "tried" to no purpose. After careful thought and much prayer, they were gathered into a quiet home one afternoon to make some little gifts for a companion who was in a distant sanitarium for treatment. While speaking of their sick friend the conversation was skillfully turned upon the sad condition of sick people in heather lands. A little pamphlet on this subject was lying upon the table and the hostess asked one of the girls to read from a certain page. She cheerfully did so, and when she went home asked if she might take the book home with her. From this small beginning the longed-for transformation progressed. One day one of the girls came to the Sabbath school superintendent, and with tears begged that she might be allowed to teach a class of little girls. "You see," she said, "I am going to teach the little children in India next year if I live, and I want to begin now to learn and to do everything I can." The change was none the less marked in the others. They are faithful workers to-day because God reached their hearts through a glimpse of His needy ones in the "regions beyond."

"We must go forward to find Christ, not backward. Christ is always at the head of the column." "Lo, I go before you into Galilee." J. Hudson Taylor speaks of the home and foreign development of Christian work, under the figure of the roots and branches of a tree. It is necessary for the roots to grow deep and strong that the top may be firmly held; but the time comes when, if the top does not expand, the strong roots decay.

Our work has become strongly established in this land. Beginnings have been made elsewhere. Shall we now prove our loyalty to God, to the message He has entrusted to us, and to the faithful ones upon whom He has laid the burden of directing His work by turning the strength of our efforts toward the vast, needy fields? What would a "Missionary Cam. paign" mean to India, with plenty of literature and means to send it throughout the Empire? How would the lonely toilers in China, in Africa, in South America and in the Islands of the sea look up and rejoice at the dawn of a genuine missionary awakening among the "rank and file" of their brethren at home? How would it gladden the heart of our waiting Lord if "with one accord" His people would plan according to His will, and then "perform the doing of it''?6

Where are the faithful church leaders to take this work in hand? And where is the true Missionary Secretary in every conference who

^{6.} II Cor. 8:11.

will get under the burden of the missionary education and training of the churches?

A missionary journal has this significant item: "The selection of missionary officers, by whomsoever made, is a grave responsibility, too little considered; for those frequently are chosen for such positions who have no knowledge of missionary affairs, no earnestness in their behalf, and no largeness of soul and of intellect to take in the mighty plans of God for this generation." What efforts are being made to develop missionary leaders and to train them for the responsibilities of this hour?

"Go deeper, gardener, You are spading carelessly; It is too shallow work you do."





ARNEST writers have gone over the grounds, Biblical and otherwise, for Christian giving, till it would seem that

no stone could be unturned and no heart untouched; yet the line upon line is still needed. One has only to read the calls of our Mission Board, and the entreaties of our brethren who are already in unevangelized fields, to realize that tremendous obligations to give rest upon every one who cannot go.

"At this time when the whole heathen world is a vast mission field, God is calling upon the church as never before to consecrate and concentrate all her forces, that she may measure up to the sublime opportunities of the hour." And is the church responding to the call? A noble work is being done, but as we read the published record of our missionary offerings, we can but think that we have hardly touched our resources as yet.

A few rare souls there are who have attained to Paul's standard set forth in II Cor.8; "who

[E] (81)

treat giving as a privilege, not as a duty; as a grace not as a burden." But by the large majority "the missionary Christ with his great commission is treated like a beggar, to be discharged with an alms, and not as a yoke-fellow in the Gospel to be supported by daily co-operation."

A dear old brother whose offerings to missions were liberal and unfailing, was asked how he always happened to have so much missionary money. "I do not 'happen' to have it," he replied. No poor man ever 'happens' to have money. I plan for my missionary money the same as I do for my rent and my flour. These three things are my necessities. Other things I get as I can, or go without them."

This reply really covers the most essential points of acceptable and intelligent giving.

(1) The deep love which made the needs of the Lord's work as real as the need of daily bread. (2) Careful planning for the money. The amount given was not what the impulse of the moment might prompt, nor what few pennies might be on hand; but as much thought was given to it as to rent money. (3) Regularity of payment. In this case, the offerings were usually paid in on the same day each month that the rent was paid. How simple a plan to follow, yet it could hardly be called an easy one, for all the principle a Christian has is involved in it.

In contrast with this was the giving of a young lady who said with some pride, that she gave all that was asked—"ten cents a week." A few minutes' conversation with her developed the fact that she also gave ten cents a week for chewing gum! The souls of millions of heathen in one side of the balance; in the other—what?

A young man who was a liberal giver said that at first he thought ten cents a week a great deal to pay for missions, so he compromised the matter by saying he would give as much as he paid out for little indulgences for himself. At the end of the month he had paid out ninety-three cents! The next step was to give up his indulgences, and put both the amounts into his offering box. From that, the habit of dealing honestly with the Lord took hold of him and changed his whole life. Why do we not sit down and like reasonable beings "reckon" with our Lord?

Some there are who never seem to get over the idea that they are doing the Lord a great favor by doling out an occasional dime. No doubt dimes are acceptable if people have nothing more to give, and if their other expenditures are in the same general ratio; but the patronizing spirit is an insult to the Maker of the heavens and the earth.

The Lord is not poor. He is not asking us for means because He could not get it otherwise.

^{1.} Ps. 50:12.

He does not ask us to give for His benefit but for our own. In the sin of covetousness, especially prevalent in the last days, lies our greatest danger. Liberal giving is the only safeguard against it.

A writer says: "We cannot estimate the liberality of the church by the figures and footings of all our treasuries. A small amount may mean liberality, a large sum indicate meanness. The figures and footings do not show what the givers had left. No measure is worth considering that counts only what is given. A thousand dollars given may not mean any sacrifice to the giver; the widow giving her all when she gave two mites, was liberal; she gave 'all that she had.'"

"It is more blessed to give than to receive." As all need the blessing, the large giving of a few is not the end to be sought, but the regular giving of every member. The statement is made that "the efforts of church financiers for generations have failed to solve this problem. But it will be solved in the last generation. Love's test is giving. Then if we are to stand the test, there must come a time when every one will be faithful in this grace also. Are we prepared to be left out? or shall we bend every energy to meet the mind of the Lord?

"Steady instruction and training in systematic

^{2:} II Cor. 8:8.

and proportional giving lie deep down as the foundation of the development of the liberal spirit in the church." And if this work is faithfully done in the churches, it will have its effect.

It is truly encouraging to know that so many of our home conferences are recognizing the wider outlook by a division of tithes and laborers with the more needy fields. And why should it not be so? Why should not our brethren who are laboring in distant fields in the midst of the most unfavorable surroundings, share in the strong support of the tithe as well as those who labor in this land? The swiftly unfolding plans of God for the gospel work in this generation call for a corresponding advance in our basis of operations all along the line. When we accomplish all that is possible God is still doing more than we. "An insect crawling on the deck of an ocean liner may think it is progressing with speed; but compare its advance with that of the mighty, rushing steamer!" So it is with our work: God is ever immeasurably in advance of us, and only His infinite patience could bear with our selfishness, and our tardiness in giving the message to those who have "never yet heard."

"' 'A cloud of witnesses' above, encompass,
We love to think of all they see and know;
But what of this great multitude in peril
Who sadly wait below?"

"What Wilt Thou Have Me to Do?"

HIS is a personal question; and upon a personal settlement of it with the Lord, depends the real efficiency of a Christian's life.

Paul was born to his "prospects." He was a free citizen, was "brought up at the feet of Gamaliel," was a "Pharisee of the Pharisees," and a religious zealot. His environments had shaped his life; and he had taken his social and religious standing as a matter of course until the "lightning from a clear sky" laid bare his heart, and the voice of his Lord pierced his self-righteous soul. Then, "trembling and astonished," he uttered his first real prayer—"Lord, what wilt thou have me to do?" His devout and thoroughly honest question was honored with a definite answer, and he was not left in doubt as to his work or his field.

There are many who drift along with the tide of circumstances, with no definite aims or deep personal convictions; who seem to have lost their individuality in the "general run" of religious activities (or inactivities) and who exert

little power for Christ. They are "good people," but alas, "the good is often an enemy of the best." Self-satisfied and complacent, the strongest appeal awakens but a passing thought. Intrenched behind their general "goodness," their danger is none the less real because not easily recognized. If such people could have a clear view of their real motives, or lack of motives, and a vivid sense of their own personal responsibility, many of them would develop into noble workers for Christ.

"To every man his work; to you and to me our work. A stewardship given to each; from you and from me a strict account of this stewardship. Talents and pounds to all; from your lips, from my lips, a statement—literal, unvarnished, nakedly truthful— as to what we did with our Lord's money. All sent into the vineyard, all expected to do as much as is in their power to do; each one, when the evening comes, to receive his reward. Such is the truth as taught by the gospel of our Lord."

There is no chance to hide behind the failings or failures of others. For what and for whom am I personally responsible? is the question which must be asked and answered. "It may be the man or the woman next door. It may be the scholars next you at school, or the clerks next you in the office. It may be the man or woman whose feet, walking in heathen

darkness point up at yours from the antipodes, with the great round earth between. It may be all of these at once, together with the poor in New York, the Poles of Chicago, the Chinese of San Francisco. It all depends on what claims, what interests, God has brought close to your sympathy, and your conscience, and your ability."

And we may be sure of one thing: Our sympathies and our abilities will certainly be enlarged as we use them. As we grow in grace and in knowledge, the number of contacts possible for us will increase and we shall know that we are filling our place in the plan of God.

There is an incident of a young man who was always complaining at his lot and wishing that he had some real work that would "count" in the world. He fell asleep and dreamed that he was being conducted through a magnificent temple. There were grand pillars and lofty windows and hundreds upon hundreds of niches, each beautifully adorned. Among these niches was one only which was bare and unsightly. Astonished, the young man asked his guide why so ugly a spot had been left to deform so lovely a building, and received the reply: "This is the temple of life. That is your niche which you have failed to adorn." He took the lesson to heart, and from that day began to fill his place and make his life beauti-

ful. Unsatisfied we no doubt will be till the perfect life is ushered in; but to be dissatisfied with our work dishonors God and hinders our own usefulness.

Whatever our work may be, let us do it as unto the Lord, and put into it all the energy we have been accustomed to spend in useless complaining and unrest. Jonathan Edwards, when a boy, wrote in his diary, "Resolved to live with all my might while I do live." And centuries before his time, it had been "written," "Whatsoever thy hand findeth to do, do it with thy might."

But Paul's question conveys far more than a simple desire to know. There is in it the giving up of all which had heretofore made life bright and glad; the relinquishing of his earthly hopes, the overturning of his beliefs; the pledging himself in a perpetual covenant to abide by the Lord's answer.

The same test comes to every heart. Before us rise up pride, wealth, ambition, self, "all the kingdoms of the world and the glory of them": but an honest surrender of all to the will of the Lord brings overcoming strength. "God's 'go' ever carries with it the power to be and to bear and to do. In this fact everyone hearing the divine call may find every assurance of 'very present help in trouble' the certainty of abundant qualification, and, above all

the promise of the Spirit as the sealing of his commission.

"From all human standpoints it is inexplainable how all God's workers have been a success. Whether the gardener—Moffat, the spinner—Livingstone, the laborer—Morrison, the weaver—Paton, the cobbler—Carey, the student—Mackay, or the country rector—Hannington, the story is ever the same. God has never called one man or one woman without that worker being a success; never has one gone forth at God's bidding to fail."

Many who read these lines are wanted to day; the Lord, who calls you, knows what you can do, where you should go. No urging or persuasion or argument can send a man forth with the power which is born of an intelligent understanding of God's requirements and a cordial assent to His plans. When this power rules our lives, whether our work be high or humble, in fields near or remote, it will be blessed of God, and rewarded with the "well done."

"God smiles, and takes with equal love
Our various gifts, and knows no great nor small;
But in His infiniteness sits above,
And comprehends us all."

Missionary Correspondence

HERE are many things which might be included under the head of missionary correspondence. A letter of sympathy to a brother or sister in trial—a word of remembrance to the absent church member—a kindly message to the young people who have scattered out from the home church to engage in different branches of the work—a letter of encouragement to the lonely Sabbath-keeper—a written God-speed to the missionary on the field; all these might properly be called missionary letters; and far too few of them are written.

But what is generally understood by the term "missionary correspondence," is the effort to reach those not of our faith, to whom reading matter is perhaps being sent, and to interest them in the distinctive truth for this time. This work is more or less familiar to most of us. Much good has been accomplished through it, and how much more might have been if all who have been engaged in it had done the work faithfully, only eternity will tell. There is a

constant temptation to fall into careless or mechanical ways of doing missionary work of any kind; and in writing letters there is a great opportunity to do so. Faithfulness here means a great deal.

Commonly speaking, the care and solicitude with which we plan our work, is in direct proportion to its importance in our eyes. If this be great, how anxiously is every point weighed, every step considered, before a movement is made, that there be no mistakes. So that truly, the first step is taken with the last one in view. Nothing can be of greater importance than the end sought in missionary correspondence; and if we would apply the same principle of careful planning here as elsewhere, many fatal mistakes would be avoided.

Many think the first letter is of little consequence; merely a card or something of the kind to "let them know where the paper comes from," so it is written without thought or prayer, and a precious opportunity to send God's blessing to a needy soul, is lost. If we would stop to think, there are few but what realize the power of "first impressions," and these are just as vivid in written messages as in personal greetings. Then, however few the words or guarded the expressions in the first letter, let it bear with it the Spirit of God, fresh from the altar of a living faith and a consecrated life.

There are other ways in which the first letter bears a very important relation to subsequent work, and in which it really becomes a key to the future correspondence.

In taking up this line of work with a stranger, we must constantly draw out facts upon which to base our work, else we are continually groping in the dark, and are more than likely to overthrow the very confidence we wish to establish. This is especially true of the first letter. If the only object were to get an answer, there would be less trouble in gaining it but the real object is to get such an answer as will show that cordial relations have been established, and at the same time give us such information that the second letter may be written intelligently and with a definite point in view.

An illustration will make this clear. Perhaps the following letter is sent:—

Dear Sir:-

I have sent you a few copies of the Signs of the Times. I consider it an excellent paper, and hope you have found pleasure in reading it.

Respectfully,

Reply:-

Dear Madam:

I have received the papers you mentioned, and consider them good reading, but do not feel able to subscribe for them at present.

Truly,

Or:-

Dear Friend:

I send you by this mail a copy of the Signs of the Times. The paper is sent free of cost to you, and I would be glad to know how you like it.

Yours,

Reply:--

Dear Friend:

I thank you for the paper so kindly sent. I have read it carefully, and though I do not know why you should ask my opinion of it, should say it was a good, moral paper.

Respectfully,

Cases of this kind might be multiplied ad infinitum, but this is sufficient to show that while the letter sent has been kindly and completely answered, the receiver was rather mystified than otherwise, and the writer is not as well prepared to write the second letter as he was the first; and every further attempt of this kind but excites the wonder and weakens the confidence of the person written to. It is plain, also, that the fault in these cases, is in the careless way in which the first letter was written. There is nothing to call out any definite information, hence, none is given.

Let us remember, then, that in writing the first letter, we want to plan for future work; and hence, that it is necessary to find out some things, among which are: whether the paper has been received and read with interest;

whether the recipient would be glad to receive it regularly, and if it would be agreeable to have it sent free of cost. It is very desirable. also, to learn something of his religious belief, and in what special subjects he is most interested. This, of course, should not be done by direct questioning, for that would savor of rudeness: it is possible, without this, to so word the letter that, if answered, these points will be made plain. Sometimes the desired information will be obtained by calling attention to some specified article in the literature sent, and asking an opinion concerning it. Let the article be one, however, which will not be likely to stir up controversy. It is well, also, to enclose with the first letter a stamped and addressed envelope for reply. From a large correspondence, we select the following as fair samples of how such a letter will be answered.

"I received your letter and some copies of the Signs. I like the paper very much, and would be glad to have you send it to me if it is not too much trouble. I would like, also, some tracts that treat on the sleep of the dead, and any other subject you choose to send."

"I thank you for the paper I have been receiving. I have read it with a great deal of interest. It certainly has been a great benefit to me spiritually, and I am particularly interested in what it has to say about the second coming of Christ. It is a subject that I love to dwell upon."

"I thank you very much for the papers. I think they are good spiritual reading, although I do not agree with

them in the Sabbath-keeping. I do not see why so many people have lived and died happy in keeping the wrong day if it is such a terrible sin. If I thought I were wrong, I should try to change."

"It is with pleasure I write to thank you for sending me the Signs. I love to read it. I am an old Methodist. If I should live till the 8th of next month, it will be fortynine years since I gave my heart to the blessed Jesus."

"Yours ree'd, and in replying can but say I have only read a part of your paper, as I am not much interested in religious things, for the reason that I cannot, as I could years ago, believe the Bible is inspired of God. I believe in one God, and hope we will all be saved, some through punishment, according to our works. I am, however, with you on the Sabbath question. I thank you so much for your kindness in sending me the paper."

Only short extracts from the letters have been given to illustrate the point under consideration. As will be seen, in nearly every instance, there is a definite statement in regard to religious belief, so we may judge, in a measure, as to how our work should be shaped.

Let us be sure, also, that the work is undertaken in the spirit of true Christian humility. If this is really the case, we will not approach a fellow-Christian with the remark that as we were "anxious to do missionary work with him, we thought we would send him some tracts," or that "our anxiety for his soul's salvation" led us to do thus and so. On the contrary, we will recognize the fact that while ignorance of doctrinal truth may for a time have blinded

the eyes of some of God's dear children, yet they may be rich in practical godliness. We love to find in others a teachable spirit. Then let us cultivate the same in ourselves, and show it in our intercourse with others. There are few; indeed, who will resent a kind invitation to "come and let us reason together," but there are not many who like to have all the reasoning on one side. Let us, then, be willing to give due consideration to the opinions of others, then we may with confidence ask them to sit with us at the feet of Him who said, "One is your Master, even Christ, and all ye are brethren."

Another thing which is necessary at the very beginning, is to awaken a spirit of inquiry. A person who is not hungry is only disgusted by an attempt to force him to eat. So it is useless to try to satisfy a soul that is not unsatisfied.

Christ says, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." But how many reverse this order and commence a pouring-in process when there is not only no desire to hear, but a positive aversion to it. Such work is worse than wasted.

When once the spirit of inquiry has been awakened, it should be carefully sustained and directed. While doing this, we should not

seem to lead in the choice of subjects to be considered. This is the privilege of the one with whom we are laboring, and we should carefully suit our efforts to his inquiries. But if we see that the correspondence is taking an unprofitable turn, we may by a judicious word direct the mind to other channels, without seeming to wish to change the subject. The utmost carefulness is necessary at every step. If we will keep constantly in mind that the object is not to tell what we believe, but to find out what the other person thinks, and so be able to direct his thoughts, we will avoid many serious mistakes. One of the most awkward positions in which a missionary worker can be placed, is to find himself constantly obliged to act "on the defensive;" that is quite apt to be the case if he is so unwise as to begin with a statement of his own belief. Objections will be raised, and he will feel that he must sustain his position, and the correspondence degenerates to a mere argument which is profitable to no one. But if the better way is followed and a person is led to desire to know, a candid answer to inquiries concerning our faith will not arouse a spirit of opposition.

We should be careful not to cause confusion of mind by presenting too many new ideas at once. The points of our belief seem so plain to us that we wonder that others cannot see them

at a glance; but if we would only think of the long and laborious paths through which many of us stumbled before we arrived at our present position on what we call the plain truth of the Bible, we would have more patience and tenderness toward others.

Avoid sharp arguments. More people are "loved" into the kingdom of heaven than are ever "argued" into it. Read "Gospel Workers," page 312. A sharp argument may convince a person that he cannot hold his position; but to humiliate a man and make him feel that you have gained a victory over him, is not always the best way to gain his soul. We want people to receive not only the truth, but the love of it. How can they do this if we present it in an unlovely way?

The same principle applies in regard to writing sharp things. We may, and probably will, receive sharp letters, unreasonable letters, contradictory letters, and the thought may come into our minds to show that we are equal to the occasion; to "give as good as they send;" to "show up" a contradictory position; but let us stop and consider what spirit prompts to such a course. O spirit of courtesy! spirit of gentleness! Spirit of Christ! How much we need it!

Another grace needed in missionary correspondence is patience. To some, it is a great task to use a pen, and especially to express

their thoughts to a stranger; and a large proproportion of missionary letters will perhaps never be answered. But do not be easily discouraged. After a reasonable length of time has elapsed, a second letter may be sent, and sometimes even a third if it is written with perfect kindness and courtesy. But judgment must be used in the matter, lest people be wearied with letters. There is one thing, however, which we can always do with no fear of unpleasant results, and that is, pray. Lay every case individually before the Lord, and seek Him for personal guidance. In no other way can the needed wisdom be obtained. When names are dropped from your list do not drop them from your heart, but continue to pray that by some means they may be reached and saved.

> "Thine is the seed-time; God alone Beholds the end of what is sown; Beyond our vision, weak and dim, The harvest time is hid with Him."

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THE HUMBLE WORKERS IN THE HOME AND IN THE CHURCH, Whose hands are full of busy cares, but whose hearts are as true as steel, I would be glad to say some word that will drop into the right place, and be a help and comfort. In the years which I have been permitted to spend in the Master's service, it has been my privilege to sit with you, by the "evening lamp" when the day's work was done, and the children had said good-night, and to seek, with you, the Source of all strength. Our hearts have been knit together in love and in the earnest desire to please our Lord. I have learned that in your efforts to win souls, you meet with hindrances that are almost undreamed of by those whose whole time and energy and thought are given to this work. But God knows about your life, and better still, He cares. David says, "Put thou my tears into thy bottle: are they not in thy book?"

There is no disguising the fact that what we call "missionary work" requires more deep and careful planning, more steady, persistent, consecrated effort, more courage and unflinching determination to overcome difficulties, more tenderness and love and Christ-likeness than any other line of work connected with the message. And it seems to me the reason is plain. Satan knows that in the missionary spirit lies the hope of the church; so his efforts against us are desperate, but they only beat against the Rock of our Refuge.

We cannot expect that all, or even many, will accept truth, no matter how ably it may be presented. When the dear Saviour Himself was on earth, though "He spake as never man spake," yet there were not many who were convinced by His words. But remember that the saving part is the Lord's. He gives us the will and the strength to do our part, which is to sow the seed and water it with tears. And we are to sow in faith; for has not God promised that the seed shall bear fruit? We may not see it in this life, but in the "gathering day" the Lord will be glorified in the fruits of our Melinda Rankin, the first Protestant missionary to Mexico says: "There is no such word as discouragement in the vocabulary of the kingdom of heaven." Then let us never use it or even think it; but when we have truly given ourselves to the Lord to be used in His service, just rejoice that the power is in *Him*, and He will do just what is best. And if we have planned and worked and prayed, and do not see much fruit, we must simply keep right on doing our best till the work is done.

No doubt much of our trouble is born of doubts and fears in regard to our own Christian experience. It is true that the Christian life is a warfare, and it will always be so till death is swallowed up in victory. We cannot of ourselves overcome sin and live as we ought, but we can trust, from day to day, in Him who has overcome for us. It is not confidence in ourselves that we need, but confidence in Christ, who has promised to help us and cleanse us from all sin. All we can do is to submit ourselves fully to Him, and trust Him, hour by hour, to give us overcoming grace. I do not expect that the Lord will this morning give me grace for next week, but He gives me help for to-day, and He will be just as ready to help me to-morrow, and so with every day. Just trust Him for present help. Never mind about what you are going to do a month from now, but walk with God every day; and as the weeks and months go by, you need have no fears, for you will grow stronger in Him by daily trust.

If our trials came only from the outside world we might not realize our great and con-

stant need of Christ; for so long as we can lean upon a single human arm, we are almost sure to do so. So it must be in mercy that the Lord permits the griefs that wring our hearts even while we must turn to the world a smiling face. But remember that "when God tries, He is not looking for guilt but for gold." Father is not indifferent to our sorrows. lines which hold us to earthly anchorages of whatever kind, may be snapped in the "storm and stress" of life; but the anchor "sure and steadfast" still remains, and nothing can take away our hope in God but wilful departure from Him. While there is much of joy and blessing in this world, yet as long as sin remains, it is essentially a world of trial; but in the glory and blessedness of our eternal home. these heartaches will be remembered no more.

I love to think that the Lord guides in all our personal affairs, if we will let Him do so, and that the plan which He begins to work out in and for us here, He will complete hereafter. That in His sweet world, when sin is destroyed, the problems of life will be carried to their final and correct conclusion, and that the page of operations which now seems so meaningless, will be resolved into a perfect and practical demonstration of God's love to us. But everything turns on that submission of all to God, which can only be the outgrowth of perfect

confidence. The pilot cannot steer the boat into harbor while the captain keeps his own hand on the wheel. If we could learn this simple lesson we should not so often find ourselves asking God to direct when we know in our hearts we have not let go.

"The steps of faith fall on the seeming void And find the rock beneath."

But the step is necessary if we would find the rock. How plain seems the way of life, and yet as we look at our own experiences, we cannot wonder at the words of Christ, "few there be that find it."

I was reading the other day of the perplexities of the early astronomers, who regarded the earth as the fixed center of the Universe; and who spent their lives in the vain attempt to harmonize the motions of the planets, falling ever into more hopeless confusion. But when Copernicus, inspired by the confidence of truth, quitted the earth and placed himself upon the sun as the center, what a scene was presented before him. "The complex wanderings of the planets, their backward movements and confusion all disappeared, and he saw them sweeping harmoniously around him." So we often find ourselves almost unconsciously trying to shape our lives with some cherished earthly interest as the central point; and not until overwhelmed with difficulties do we stop to realize what is the matter. It takes us long to learn that much of the apparent confusion in our life-system comes from a mistaken centerpoint. When God is truly enthroned in His rightful place, angels will see a strong and beautiful life, though the world may perhaps discover but a buffeted and sin-tried soul.

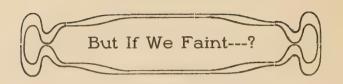
Though glorified with the Father, Christ has not forgotten the weary burden of mortal life which He bore for our sakes. Life's hard battles try us sorely, and force us to seek a refuge close at hand. But the refuge never fails. God's presence is sure and satisfying. "The angel of the Lord encampeth round about them that fear Him and delivereth them." He comes to stay and to save.

"In the year 1611 the well known John Evelyn visited Amsterdam and went up into the tower of St. Nicholas, to note the playing of the marvelous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a keyboard. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. But many men paused in their work and listened to the chiming and were glad. And it may be that in your watch-towers when you are wearily pouring the music out of your lives into the empty lives of others, that the

rattling of the keys and the heavy hammers, and the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching the music; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the songs of the angels, and is ringing through the corridors of the skies."

"Why, therefore, should we do ourselves this wrong, Or others,—that we are not always strong; That we are ever overborne with care; That we should ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are with Thee?"





HOU therefore, endure hardness as a good soldier of Jesus Christ." Our lamented brother, Elder W. B. Hill, speaking on "Qualifications for Service" said: "The Lord will not have many servants in the earth in the last days, but every one will be a trained soldier." What could be more suggestive of strength and courage and loyalty and faithfulness, than a veteran brigade?

There is no place in a soldier's training for weakness or vacillation; neither is there provision made in the Christian warfare for "ups and downs." An intermittent Christian is the most trying type of character ever dealt with. Out breaking sins can be guarded against; habitual despondency can be reckoned with, and its effects counteracted with some degree of certainty; constitutional maladies of the soul may be regarded with pity, and may usually be overcome by proper treatment; but the treacherous undependableness which leaves one in perpetual doubt—who can abide it?

In the structure of character, this trait is

like the quicksand beneath foundation stones, and many strong hopes and gifted lives have gone down in ruin because of it. In the ordinary life of the home church who that has responsibilities to bear or work to direct, has not suffered from the prevalence of this "treacherous" malady?

A conscientious and hard-working leader of a large missionary society recently said to the writer: "I always have to go to the missionary meeting 'padded' with material to supply the places of those who fail to appear." The church elder too often plods through storm and cold to confront rows of empty seats in the sanctuary. In every place it is the few who can always be depended upon. Thank God for even a few! for the churches are the recruiting ground for the picket line at the front, and the brave companies in the "regions beyond." And only to the "faithful in little" come the opportunities to be "faithful in much." To those who fill the sphere of present duty, God's doors open outward to wider experiences; and "these doors can never be shut; for no power on earth is sufficient to keep a faithful man from doing larger duties every day."

But "he that wavereth is like a wave of the sea driven with the wind and tossed." What a picture of instability and inconstancy. The

^{2.} James 1:6.

sins of "the stubborn and rebellious generation" were summed up in this: "their spirit was not steadfast with God." By the law of influence, "none of us liveth to himself, and no man dieth to himself." The faint-hearted spies communicated the "grasshopper spirit" to the whole camp of Israel; and they wandered in the wilderness for forty years.

Hezekiah failed in the crisis of his life, and a nation went into captivity; but Esther stepped "into the breach" with the immortal words, "If I perish, I perish," and "the Jews had light and gladness and joy and honor."6

The grand missionary of the Gentiles, who could boast above all others of lineage and of learning; "labors more abundant," of "stripes above measure," of "prisons more frequent," of "deaths oft;" who took "pleasure in infirmities, in reproaches, in necessities, in persecutions;" had yet one crowning grace—the gift of continuance.7 And his own mighty life principle moved his faithful fingers when he penned the words, "Therefore, my beloved brethren, be ve steadfast, unmovable, always abounding in the work of the Lord."8

The giving of the gospel to the world in this generation can be accomplished only through those who will not "fall from their own stead-

^{3.} Ps. 78:8.

^{4.} Rom. 14:7.

^{5.} Esther 4:16.

^{6.} Esther 8:16. 7. Acts 26:22.

^{8.} I Cor. 15:58.

fastness." The exigencies of the work appeal to the heroic in us. "It cannot be denied that the work is enormous. But its difficulties are its glory. 'I will tarry at Ephesus until Pentecost' said Paul 'for a great door and effectual is opened unto me, and there are many adversaries'. We should have said 'but'. But no such thought polluted Paul's spirit-'and adversaries;' they constituted his opportunities; they did not qualify it. They made Ephesus a field of work which he could not resist." Are our hearts towards "Ephesus" to-day? Are we filled with holy, humble longing for the "great door-and adversaries", or are we looking for an "easy place?"

In the army of the remnant, not one untried soul will be found in the ranks. Every soldier must have tested the weapons of his warfare upon the citadel of sin in his own soul, and must have "overcome by the blood of the Lamb and by the word of their testimony." Every one must have been weighed in the balances, and been "found faithful."

Dr. Meyer truly says: "The conflict throughout the Universe between good and evil is one. The saints on earth are brothers in arms with Michael and his angels. Each soul, however lonely and obscure, plays an important part in the issue of the fight, just as sometimes an en-

^{9.} I Cor. 16:8, 9.

tire position may be gained or lost by the fidelity or otherwise of a single sentry at his post.

"Do not undervalue yourself. Do not underestimate the effect of your successes or your failures. The position of every grain of sand affects to some extent the position of every other sand grain throughout the world. The weight of every asteriod reacts on the balance of the spheres. The addition of every drop of moisture is felt on every tide on every beach around the world. We cannot be neutrals in the great fight. If we are not for Christ we are against Him; if we do not gather with Him we scatter abroad. It will make a real difference in bringing in the kingdom of God, whether we have fought a good fight and finished our course."

The words spoken to Joshua are spoken to us to-day: "Have I not commanded thee? Be strong and of a good courage; be not afraid neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

God counts upon our fidelity. And though heads may whiten and eyes grow dim, may our hearts never falter, nor our hands drop the "blood-stained banner." "On, just yonder," lies the reward; for the promise still remains—the missionary's promise—"In due season we shall reap if we faint not." But if we faint—?

^{11.} Josh. 1:9. 10. Missionary Review, Jan. 1895. 12. Gal. 6:9.

"Had Moses failed to go, had God
Granted his prayer, there would have been
For him no leadership to win—
No pillared fire, no magic rod,
No wonders in the land of Zin—
No smiting of the sea—no tears

Ecstatic, shed on Sinai's steep— No Nebo, with a God to keep His burial! Only forty years Of desert-watching with his sheep!" From the lands where the Lord is unknown,

While the Shepherd above in His pitiful love, Intercedes at His Father's throne.

"There's a call from the dark to-night
That haunts the lighted room,
From His "other sheep" on the broken steep
At the edge of eternal doom.

"There's a pain at my heart to-night,
From the heart of God it came,
For I cannot forget that He loves them yet,
And they've never heard of His name.

"There's a sob in my prayer to-night,
When I think of the million homes
Where never a word for the Lord is heard,
Nor a message from Jesus comes."

Part 11

Bible Studies

With Christ in Service

- 1. What was Christ's mission to the world? Luke 19:10.
- 2. How did He become a perfect Saviour? Heb. 2:10.
 - 3. Why was this experience needed?

That He might truly sympathize with the tried and tempted. Heb. 4:15.

- 4. What did it enable Him to do? Heb. 2:18.
- 5. What lesson is there in this for us? I Pet. 2:21.

They are best able to help suffering souls, who themselves have suffered. Christ drank the full cup of suffering, and thus became a perfect Helper.

- 6. Do we need to "drink of the cup"? Matt. 10:24.
- 7. Why did the Saviour do all these things for us? John 15:9; Rev. 1:5.
- 8. Can any other motive be accepted in us? I Cor. 13:1-3. (Rev. Ver.)
- 9. How alone can we obtain this preparation of heart? Rom. 5:5.
 - 10. If we have the spirit of Christ, what (116)

else will we also share with Him? John 14:12; John 20:21; Ps. 51:10-13.

- 11. Are all expected to work in the same
- way? I Cor. 7:7.

 12. What encouragement is given to those who might otherwise think they could do nothing? I Cor. 1:27, 28.
- 13. Why are the "foolish," "weak," "base," and "despised" things "chosen" by God? I Cor. 1:29, 31.

"First on thee must that Hand of power be turned, Till in His love's strong fire thy dross is burned, And thou come forth a vessel for thy Lord, So frail and empty; yet, since He hath poured Into thine emptiness His life, His love, Henceforth through thee the power of God shall move And He will work for thee."

Our Work

- 1. Are we responsible for converting the world? John 6:44.
- 2. Are we responsible for evangelizing the world? Luke 24:46-48; Acts 1:8; Mark 16:15.
- 3. Is there any way for the world to learn of Christ except through us? II Cor. 5:19, 20; Matt. 13:37, 38; Rom. 10:14.
- 4. Who should go? Isa. 6:8, with I Chron. 29:5; Mark 16:15, with Rom. 8:9, last clause; John 20:21, with Luke 6:46; Eze. 33:7, 8, with Rom. 1:15, 16.

- 5. What fitness is essential? Acts 4:13; Acts 1:8; Matt. 28:20; John 15:5, with Phil. 4:13 and II Cor. 3:5.
- 6. Wherein lies our hope of victory? I John 5:4, 5; Luke 17: 5, 6; I Sam. I7:45-47; II Cor. 10:4.

Gifts

Some of God's Gifts to us.

His Word. John 17:14.

Great and Precious Promises. II Pet. 1:4.

Repentance and Forgiveness. Acts 5:31.

A New Heart. Eze. 33:26.

The Holy Spirit. Acts 5:32.

Faith. Eph. 2:8.

Wisdom. James 1:5.

Power. Isa. 40.29.

Counsel. Ps. 16:7.

Peace. John 14:27.

Rest. Matt. 11:28.

Victory. I Cor. 15:57.

Eternal Life. John 10:28.

WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TOWARD ME?

Heb 13:15. Prov. 23:26. Prov. 3:9.

All Things. Rom. 8:32.

Ps. 30:12, last part. Rom. 12:1. I Chron. 29:14. SOME WORTHY EXAMPLES.

The Corinthians gave themselves and their means. II Cor. 8:1-5.

Hannah gave her child. I Sam. 1:11: 24, 27, 28.

Zaccheus gave the half of his goods. Luke 19:8.

The Poor Widow gave her all. Mark 12:44.

The Voice of Scripture on Missionary Work

- 1. The Ground of Missionary Work. John 3:16; Luke 2:10; Mark 16:15.
- 2. The Need of Missionary Work. Ps. 14: 2, 3; Eph. 2:12; Rom. 10:13, 14, 15.
- 3. The Purpose of Missionary Work. Luke 19:10; Acts 26:18.
- 4. The Sin of Standing Aloof from Missionary Work. II Kings 7:9; Judges 5:23; Matt. 25: 25, 26.
- 5. The Motive of Missionary Work. Luke 16:5; II Cor. 5:14; II Cor. 8:9; Ps. 96:12.
- 6. Ways of Helping Missionary Work. Isa. 6:8; II Cor. 1:11; Matt. 9:38; I Cor. 16:2.
- 7. The Spirit in Which Help Should be Given to Missionary Work. Acts 9.6; Col. 3:23; II Cor. 9:7; I Chron. 29:9; Mark 14:8.

- 8. The Reward of a Share in Missionary Work. Prov. 11:25; Job 29:13; Matt. 25:23.
- 9. The End of Missionary Work. Matt. 24: 14; Rev. 7:9, 10.

-Evangelization of the World.

Christian Stewardship

- 1. To whom do the heavens and the earth belong? Gen. 1:1.
- 2. What have we that is ours? Money? Hag. 2:8.
 - 3. Lands? Lev. 25:23.
 - 4. Possessions? Job 41:11.
- 5. But did we not earn the wealth? Deut. 8:18.
 - 6. But my life? Eze. 18:4.
 - 7. How much, then, is the Lord's? Ps. 50:12.
 - 8. What are we then?

Are we in sentiment or in fact God's stewards? If you had a clerk or manager or steward to whom you had entrusted your estate during your absence, with plain and repeated directions that, though he was to get a living out of it, he was not to lay up money for himself, but was to use it for your children and for advancing your work; if you found upon your return that he had neglected your interests and your children and had transferred to his own bank account what he had not spent upon himself and his own family,—what would you call this?

9. What does God call it?

10. In what words does Christ forbid selfish accumulation? Matt. 6:19.

From this on to the end of the chapter Jesus teaches that the accumulation of wealth for ourselves is both dangerous and unnecessary; dangerous, because it tends to become our master and divorce us from God; unnecessary, because our own need does not require it. Let us thoroughly ponder each priceless word, for the teaching of Christ reveals the very mind of God regarding our stewardship.

11. In what parable does Christ teach the folly of selfish accumulation? Ans. The foolish rich man, Luke 12:13-22.

The rich man's only recorded sin is for making a fortune for himself instead of using his wealth for God. But in living for himself he had lost his soul. He had said he would increase and keep. Christ bids us decrease and give. We are not of this world and our wealth must be converted into a letter of credit on the next. We are to transfer our wealth to heaven by giving it to the needy on earth.

12. What parable teaches the terrible consequences of a selfish stewardship? Ans. The rich man and Lazarus, Luke 16:19-31.

While the parable of the foolish rich man showed the steward's relation to God, this parable shows his relation to his fellow-men. The rich man had "fared sumptuously" without regard to the poor brother at his gate. This neglected stewardship seals his destiny.

Information and communication have to-day placed the heathen at our very gate in all their poverty and corruption of sin; starving for want of the crumbs of the bread of life that fall from our table. We may disclaim that

we are our brother's keeper, but to deny his brotherhood denies God's Fatherhood. To disown our stewardship is to disinherit ourselves of the eternal riches.

What is needed is not merely an increased giving, but a radically different conception of our relation to our possessions.

Every ten-cent piece represents ten units of responsibility. It will buy a treat or it will preach the gospel for a whole day through native lips. A dollar will furnish an evening's amusement or it will keep a boy in a mission day-school for twelve months. Thirty dollars will send a native pastor through villages that have never heard the gospel, for a whole year. With such possibilities in money how can we waste even a penny?

Testing our stewardship on the principle of doing all to God's glory let us make a trial balance while we are still in possession here on earth. When we have finished, let us honestly ask ourselves if we could hand over the account to our Father without shame, confident of His "Well done, good and faithful servant."

"The Isles Shall Wait for His Law"

- 1. What is the population of the Island World? Ans. "The earth's islands have never been numbered, nor has any accurate census of the inhabitants ever been taken; but they no doubt hold from thirty to forty millions."
- 2. Are these millions to hear the gospel? Acts 10:34, 35; Matt. 28:18-20; Acts 1:8; Matt. 24:14. (Show by pointed statements or questions that each of these texts includes the islands.)

- 3. Will the isles receive the message? Isa. 42:4; 51:5; 60:8; 9Rom. 14:6, 7. (Show from the connection, that these texts specifically apply in the last days, and the incentive they contain to work in the islands.)
- 4. What remarkable results of missionary effort can you mention as having taken place among the islands within the last century?
- 5. What means of communication is much needed in island work?
- 6. What was the first missionary ship of modern times, and when did it sail? Ans. The Duff, sailed from England, August 10, 1796.
- 7. What was the first missionary ship sent out by Seventh day Adventists? When did it sail and what was its fate?
 - 8. What ship was built later?
- 9. How many voyages were made by the Pitcairm?
 - 10. What other missionary boats have we?
- · 11. How many missionaries have we in the islands? Name and locate as many of them as you can.
- 12. What island is first mentioned in the Acts as having been entered with the gospel? Acts 11:19.
- 13. How came the missionaries to go there? *Id.*
 - 14. What was the result? Acts 11:20-26.
- 15. What truth did this illustrate? Rom. 8: 28; II Corin. 13:8; Ps. 76:10.

- 16. Who visited Cyprus later? Acts 13:2-5; 15:39.
- 17. What experience did they have. Ans. Opposition and success. Acts 13:6-12.
- 18. What disciples were natives of Cyprus? Acts 4:36, 37; 21:16.
- 19. What other island was a fruitful mission field in apostolic days? Titus 1:5.

Notwithstanding the bad class of people (Titus 1:12, 13) a number of churches were raised up (verse 5).

- 20. What other islands did Paul visit? Ans. Rhodes, Acts 21:1; Samothracia, Acts 16:11; Melita, or Malta, Acts 27:43, 44; also Acts 28:1.
- 21. How did Paul come to visit this latter island? Acts 27.
- 22. What experience did he have there? Acts 28:2-10.
- 23. Where and to whom was the Revelation given, and why was he there? Rev. 1:9.
- 24. Why were these "island experiences" given? Ans. Evidently to instruct and encourage us in our island work. Let us also consecrate our lives and means to the service of God, that the isles and other dark places of the earth may no longer have to wait for His law as they have so long been doing, because of the unfaithfulness of the professed people of God. If each one will faithfully do his part, the gospel will soon be preached everywhere

and Jesus will come. Let us do our part and thus "hasten His coming."

-Eld. W. A. Sweany.

Lesson on Paul

- 1. In what city was Paul born and what was his privilege by birth? Acts 21:39; 22:28.
- 2. Where was he educated and in what? Acts 22:3.
- 3. Was he successful in his chosen work after his education was finished? Gal. 1:14.
- 4. Did he stand in well with those at the head of the work? Acts 22:5.
 - 5. What was his age at this time? Acts 7:58.
- 6. What do you think of his prospects for life? Are yours any more promising?

NOTE.—Paul's epistles, especially to the Hebrews and Ephesians, show him to have been a profound, original thinker of the highest order aside from being learned, keen, and eloquent.

- 7. When he was converted how did his flattering worldly prospects appear to him? Phil. 3:5, 7, 8.
- 8. What now became the one all-absorbing burden and purpose of his life? I Cor. 9:20-22.
- 9. Did your conversion affect you in a similar manner? If not, are you converted?
- 10. For what purpose did Paul have a burning desire to labor? Rom. 9:1-3.

- 11. Did not his early training, education, and experience fit him to labor among the Jews?
 - 12. Yet to whom was he sent? Acts 22:21.

NOTE.—God had commanded the first apostles to carry the gospel to every nation, the heathen included; they owing to their race prejudice, narrow-mindedness, and unbelief, failed to do this, and so Paul was chosen the apostle to the Gentiles.

- 13. Did he localize his interest to any particular state, nation, or class? Rom. 1:14.
- 14. What was the rule according to which he planned and worked? II Cor. 10:15, last clause and verse 16.
- 15. Where was it his desire to preach? Rom. 15:20.
 - 16. Why? The need was greatest there.

NOTE.—At the very time when Paul was going up to Jerusalem the last time, although old and worn, he had planned an extensive foreign mission tour to the west as tar as Spain. Rom. 15:23-25.

- 17. From what source did Paul obtain these broad, comprehensive plans to ever extend the gospel to places where it was not known? Rom. 15:21. From the prophecies.
- 18. Do the prophecies declare how extensive our work is to be? Rev. 14:6; 18:1.

Notice these points further in Paul's work:—

1. How little he depended on his own wisdom and eloquence and how much on Christ. I Cor. 1:27; 2:4, 2.

- 2. His manner of doing house to house work. Acts 20:20.
- 3. His tender care for his converts. I Thess. 2:7.
- 4. The one grand motive power of his wonderful life and work. II Cor. 5:14, first clause.

SAUL THE PERSECUTOR

One heavenly vision, one short prayer, one sob
And Stephen fell, stoned by the angry mob;
Christ's faithful witness dying there; the first
Whose blood should quench vile bigots' hellish thirst.
They dragged him forth beyond the city's wall
A blameless victim to the plots of Saul.
Saul, a young Rabbi, full of zeal and rage
Made tenfold more intense by youthful age,
Keen, gifted, learned, eloquent, and proud,
On Stephen's Christ eternal warfare vowed.

THE CONVERSION OF SAUL

Now near Damascus on a hill he stood
Strong in his strength, fierce in his work of blood,
When like a meteor in the blackest night
Heaven flashed upon him its effulgent light,
Changed his dark hatred to a life of love,
Of high endeavor for his Lord above.
The proud, revengeful persecutor, Saul,
Became the fervent, meek Apostle Paul.
So does the Lord, so has He always done
When Satan triumphs in some victory won.

PAUL THE MISSIONARY

'Cross stormy seas, o'er mountains steep and drear, Through deserts, woods, to countries far and near Paul hastened on, his zeal did not grow cold Though sick, forsaken, weary, poor, and old. His life one purpose, on his heart one cause, To tell of Jesus and the cruel cross.

PAUL BEFORE NERO

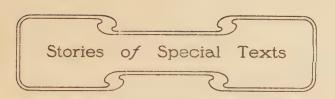
Nobly, though feebly, stood Christ's bravest hero Before the world's great ruler, "bloody Nero;" Love, purity, and goodness bound in chains, Hate, vice, and pride in royal splendor reigns. Paul a poor prisoner from a cell of stone, Nero a monarch on his ivory throne. Paul doomed to die, but this was greater gain—A crown in heaven for a Roman chain; So closed his life and what a life it was; The greatest worker in the grandest cause.

-Eld. L. H. Christian.

NOTE.—Other studies may be arranged from "The Bible and Foreign Missions," and "New Testament Studies in Missions." See book list.

—I have long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the church. I have given my heart; now give your hearts.—A. T. Gordon.

⁻Before your service, He claims yourself.



HOUGH not always distinctively missionary in character, texts and Scripture passages associated with great missionaries or connected with important events in missionary history can be used with profit in the missionary meeting.

EZEKIEL 37:9, 10, containing the following words, "Come from the four winds, O breath, and breathe upon these slain that they may live," is notable as the text of the first sermon preached in the native tongue on the American continent. The preacher was John Eliot; the date, Oct. 28, 1646. By a strange coincidence the name of the chief in whose wigwam the sermon was preached was Waban, the Indian word signifying "breathe" or "wind." This made a deep impression on the red men, and was regarded as a good omen by them.

Isa. 64:2, 3 was the text of Carey's famous sermon preached at Nottingham, May 31, 1792, which resulted in the formation of the Baptist Missionary Society, and ushered in the remarkable period known as the missionary cen-

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tury. The two divisions of this sermon—(1) "Expect great things from God," (2) "Attempt great things for God"—have become famous mottoes of the church.

Another text associated with Carey is Psalms 46:10. On the Sunday following the disastrous fire at Serampore, which destroyed property valued at nearly \$50,000, including his valuable Sanscrit and other translations, he preached on the words, "Be still, and know that I am God" and set before his hearers two thoughts: (1) "God has a sovereign right to dispose of us as He pleases," (2) "We ought to acquiesce in all that God does with us and to us."

II KINGS 13:21—"As they were burying a man, behold, they spied a band of men; and they cast the man into the sepulcher of Elisha; and when the man was let down and touched the bones of Elisha, he revived and stood upon his feet"—was the peculiar text chosen by Gordon Lathrop for his powerful discourse delivered at an anniversary of the Church Missionary Society, held in Westminister Abbey, three weeks after the funeral of Livingstone. The great audience, seated over the spot where the great missionary had been so recently laid to rest, was intensely moved when the speaker exclaimed, "Let the whole church touch his bones and rise to a new victory for God!"

GEN. 1:1 and JOHN 3:16 are the texts that

won Joseph Hardy Neesima to the Christian faith. The first, found in an abridged copy of a Chinese Bible in the library of a friend in Japan, revealed to him God as the Creator of the universe. The second, slowly spelled out in an English Testament, while working his passage to America on board the "Wild Rover," revealed to him God as the Saviour of mankind.

I Cor. 1:26-29 was wondrously used of God as a means of leading Dr. Clough, the hero of Ongole, to a right decision of a most perplexing question. There was a flourishing school at Ongole, attended by over sixty high-caste boys, the entire cost being borne by their fathers. All went well until three low-caste men presented themselves for baptism. The missionary received them gladly, but the Brahmins declared that if he had any more to do with them they would withdraw their support from the school. It was a grave situation, and Dr. and Mrs. Clough retired to separate rooms to lay the matter before God. By a curious coincidence each had the same experience. After prayer each took up a Bible, and, opening it at random, was directed to the words found in I Cor. 1:26-29. Next morning Dr. Clough an nounced his decision to receive low-caste converts, whereupon everybody left the school and the Brahmins became bitterly hostile. But God honored the work done according to His

plan, and erelong great ingatherings began that are almost without a parallel in missionary history.

Luke 6:30 was once a cause of great perplexity to Henry Richards, the famous Baptist missionary on the Kongo. It was his custom to translate a few verses from Luke's gospel every day and to expound them to his dusky hearers. These people were notorious beggars and asked for everything they saw. When he came to the text, "Give to every man that asketh of thee." he did not know what to do with it. His first thought was to omit it; his second, to say that it was not to be followed literally; but neither satisfied his conscience. After two weeks of prayerful consideration, he decided to give out the verse just as it was written and take the consequences. After that, no matter what the people asked for, he freely gave it to them. They were deeply impressed by this. and at length not only stopped asking but brought back much of what they had taken away. Ere long the great awakening began known in missionary history as the "Pentecost on the Kongo."

I Sam. 30:24 is called Hannington's text, because he used it so frequently in sermons and addresses.

JER. 14:5—"Seest thou great things for thyself? seek them not, saith the Lord"—was Henry Martin's favorite text—a most significant one in view of the fact that he was a brilliant scholar, winning the highest honors during his college course, and so full of worldly ambition that he chose the law as a profession rather than the ministry, "chiefly because he could not consent to be poor for Christ's sake."

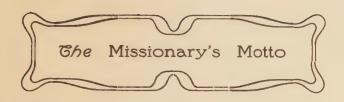
MATT. 20, 28:20 has been a source of comfort to countless missionaries in the field, but to none more so than to James Gilmour at the beginning of his lonely work among the nomad Mongols. "Companions I can scarcely hope to meet," he says, "and the feeling of being alone comes over me till I think of Christ and His blessed promise, 'Lo, I am with you alway even to the end of the world.' No one who does not go away, leaving all and being alone, can feel the force of this promise; and when I feel my heart threatening to go down, I betake myself to this companionship, and, thank God, I have felt the blessedness of this promise rushing over me repeatedly when I have knelt down and spoken to Jesus as a present companion, from whom I was sure to find sympathy."

MATT. 2:2 was the text of Buchanan's famous sermon—"His Star in the East," the reading of which brought Judson to a decision to give his life to the foreign work. Its closing words were these: "While we are disputing here whether the faith of Christ can save the heath-

en, the gospel has gone forth for the healing of the nations. A congregation of Hindus will assemble on the morning of the Salbath under the shade of a banyan-tree, not one of whom perhaps ever heard of Britain by name. There the Holy Bible is opened; the Word of Christ is preached with eloquence and zeal; the affections are excited, the voice of prayer is lifted up, and He who hath promised His presence where two or three are gathered together in His name is there in the midst of them to bless them according to His Word. These scenes I have myself witnessed; and it is in this sense in particular I can say: 'We have seen His star in the East.'"

Dec. 13, 1732, the first missionaries of the Moravian Church, Leonard Dober and David Nitschmann, reached their destination, the island of St. Thomas, to proclaim the gospel of salvation to the neglected negro slaves, for whom no one had hitherto labored, and who were in a most deplorable condition. The voyage of these first missionaries occupied ten weeks. On the day on which they landed their hearts were cheered and encouraged by the daily watchword or text of the church for that day: "The Lord of Hosts mustereth the host of the battle." Isa. 13:4.

-Missionary Review of the World.





YOUNG minister, full of promise, moved by love to Christ and zeal for His cause, went out as one of the pioneers to Central Africa. After a wearying, toilsome journey, full of incidents

and perils, he reached Lake Tanganyika, which is upwards of 600 miles to the west of Zanzibar, only to lie down and die. He yielded up his strength and his life for the Master. After his death, among the relics that were sent home there was a locket he had worn constantly, in which he had written the motto by which he meant to shape his course of devotion to Christ. In legible, though small letters were found the words, "God helping me, I will." Then in his diary, as if to make it all plain, he wrote the following lines, showing exactly what he meant by the motto; and happy will it be for us all if we can make the motto our own.

"GOD HELPING ME, I WILL"

Since first I made this motto mine,

How many years have come and gone!

And still, as other years roll on,

I long to bend my will to thine.

I felt my weakness—feel it still; I knew mere human strength must fail, But since thy power must aye prevail, I wrote, "God helping me, I will."

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How often have my sins concealed The shining of thy face from me, Until thy grace has made me see The light of life in Christ revealed!

How often has my willful heart Repressed the right, and let me stray Far from the strait and narrow way Which leads to heaven, where thou art!

And life has had its storms aud calms—
By hopes upheld, by sins oppressed—
But still thou callest me to rest
Within the everlasting arms;

To rest, but not to leave the strife;
To rest by making efforts new
To conquer evil, to be true
To Him who lived no sluggard's life.

Lord, shouldst thou see me standing still While precious sheaves ungathered lie, Say, "Son, go labor," and I'll try, I will, God helping me—I will.

[—]Nor long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners marvelously saved. He himself did not understand the new enduement. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was stonedeaf, but who came regularly to church, and being unable to hear a word, spent all the time in prayer for the preacher and individual hearers.

Facts and Items

OD'S resources are infinite; His plans immeasurable. Our small conceptions cannot limit His power. While He has been preparing a people for the "time of the end," He has also been preparing the world for the same time. A recognition of the fact that God has used and is using, a multitude of agencies to hasten on the last message could only enlarge our ideas of the special work to be done and increase our earnestness lest we fail to fill our place in the stupendous plan. In truth, is not the anathy and duliness so manifest among us due largely to the fact that we have centered our gaze upon ourselves until spiritual myopia has dimmed the grand vision of a world in readiness for our message? Other watchers than we have "seen His star;" and while like the wise men and the palm-bearing multitude, they may not vet have discerned the true nature of the kingdom they herald, yet their hearts have thrilled with the mighty impulses of the preparation day.

"The words of Dr. Michard S. Storrs impres-(137) sively suggest the likeness of our own generation to the Apostolic Age as a time for worldwide preaching of the gospel: 'I cannot think it exaggeration to say, in view of the changes thus occurring within the century, that the astonishing preparation of the world for the first proclamation of the Master in it is now followed, if not surpassed, by a majestic preparation of mankind for such a testimony to be given to Him as hitherto no dream of the heart has imagined to be possible. . . . The marvelous secular progress of mankind in the last eighty years, the unexpected advancements or recessions of states, with the closer connections arising between them, and the opening of all lands to the moral forces dominant in Christendomthese give an equally majestic opportunity, in our time, for the furthest and swiftest exhibition of Him in whom the world has its help and its hope. Gradual preparation, ultimating in sudden consummation, is often God's method in history. It was so before the coming of the Master. . . . It was so, signally, before the Reformation It seems to be so in our day."

"For the first time in the history of the church practically the whole world is open. The marvelous orderings of Providence during

Quoted, together with the following eight paragraphs from "Evangelization of the World in this Generation," by John R. Mott, published by the Student Volunteer Movement, and copyrighted in 1900.

the nineteenth century, and notably during the past fifty years, have set before the church the open doors for which Christians for generations have been praying. We are not justified in saying that there is a single country on the face of the earth where the church, if she seriously desires, cannot send ambassadors for Christ to proclaim His message.

"A hundred years ago nearly one-third of the globe was absolutely unknown. At the beginning of Queen Victoria's reign practically nothing was known of the interior of China and Japan, Central Asia, Tibet, and Afghanistan. As late as 1880 the interior of Africa was almost a blank, yet within twelve years the country was quite fully mapped out. The recent explorations of Dr. Sven Hedin and others have unveiled much of Central Asia. So to-day practically all of the inhabited portions of the earth are known to civilization.

"Of the 454,730 miles of railway in the world a considerable mileage is already to be found in non Christian lands. It is possible, for instance, to go by rail to many parts of India, Japan, and South America. The greatest railway enterprises of the time are those now building or projected in non-Christian lands. The Siberian Railway brings hundreds of millions of people of the far East a month nearer to the nations of Western Europe. The Cape-Cairo Railway

and the lines being stretched from the East Coast of Africa will afford easy access to the people in the interior of that continent. It is not improbable that other links will be supplied within a few years connecting the Russian and Indian railway systems, thus bringing London and Calcutta within ten days of each other. Still more likely is it that a line will soon connect the cities of the Levant with some port on the Persian Gulf, thus not only bringing India nearer us but also opening up the regions of Asia Minor and the Euphrates Valley. At the present time England, America, Germany, France, Belgium, Italy, Russia, and Japan are either building or projecting railways in China. Nearly twenty concessions for this purpose have been granted to foreign companies within two years. When even a part of these plans materialize, as they will within a few years, more than one-third of the unevangelized world will be made much more accessible than now to the missionaries.

"The extension and improvement of the steamship service has benefitted the church as well as secular enterprises. Europe is twenty days nearer America now than sixty years ago, five days nearer than twenty years ago, and two days nearer than ten years ago. Sixty years ago it required sixty days for the mails to go from Bombay to London, now it requires less

than one-third that time. It took Carey nearly five months to go from Dover to Calcutta in 1793. One can make the trip now in three weeks. Judson's trip from Salem to Calcutta in 1812 consumed eleven months; and as late as 1859 it took Bishop Thoburn four months to go from Lynn to Calcutta. Now one can go from New York to Calcutta in a month. Moffat was three months in 1817 on the way from Gravesend to Capetown; now the voyage lasts less than two weeks. These developments mean an immense saving of time to the missionary force.

"The cable and telegraph systems of the world are being used constantly by the missionary societies, and are of the greatest service. There are 170,000 miles of submarine cables. All the grand divisions of the earth are connected by them. They skirt the South American continent, save the southern extremity. They unite the islands of the West Indies and the Central American states. Three lines stretch from Europe and Africa to South America. Cables completely encircle Africa. Four lines connect Europe with the far East. Along the eastern coast of Asia the lines loop from port to port and reach on to Japan, to the Philippines, the East Indies, Australia and New Zealand. The benighted nations of Asia and Africa are in constant communication with enlightened Europe and America. Over 6,000 000 cable messages are transmitted annually. Any important event which takes place at the antepodes in the morning we hear of in the afternoon. The land telegraphs are far more extensive. These and the cable systems serve the church not only by promoting general intelligence but also in facilitating the financial transactions and administrative work of the missionary societies.

"The Universal Postal Union with its wonderful organization, its vast army of 974,314 employees, and 1,688,753 miles of regular post routes, immensely facilitates the work of foreign missions. Within a few years at the outside it will include within its sphere of action practically all of these unevangelized parts of the world which have not already been brought within its reach.

"The printing press has greatly multiplied the power of the church to disseminate Christian truth. Even sixty years ago printing was done on hand presses and only from one to two hundred impressions could be taken in an hour. Now there are presses which print, bind and fold 96,000 papers in an hour. The invention of the linotype, the results of which Gladstone predicted would be 'equally extensive and beneficient to mankind' enables one operator to produce several fold as much composed matter as any regular typesetter. This and the many

other improvements in the art of printing have, to a remarkable degree, reduced the price of books. At the beginning of the nineteenth century Bibles were very expensive and consequently were very scarce. Carey's first Bengali Bible sold at about twenty dollars. A Bengali Bible can now be purchased for a few cents. The price lists of the various Bible societies show that in hundreds of languages the New Testament can be obtained for a mere pittance. No mechanical or serious financial difficulty, therefore, stands in the way of giving the Bible at once to every family under heaven.

"The Bible Societies, although themselves virtually missionary organizations, should receive special notice because of the vital relation which the Bible sustains to the world's evangelization. It is estimated that since 1804, all the Bible societies combined have issued over 280,000,000 Bibles, Testaments, and portions of the Scriptures. In 1800 the Bible existed in only sixty-six languages and dialects, or those of but one-fifth the population of the earth. Mr. J. Gordan Watt, Secretary of the British and Foreign Bible Society, reported early in 1899 that the Bible or some part of it had been translated into 406 languages and dialects. It is significant that these translations are in the languages which are spoken by 1,200,000,000 people, and that the remaining 1,600 languages are spoken by less than 300,000,000."

The Roentgen Ray, Marconi's system of telegraphy, unprecedented advance in scientific investigation and discovery, and developments in astronomical research, mark the last decade as the marvel of even this marvelous age.

The spiritual movements which have given to the "time of the end" already passed its name—The Century of Missions—are no less marvelous. And among the more recent of these, none is more significant than the formation, within this generation, of the great national and Inter-National Student Organizations, and the Student Volunteer Movement for Foreign Missions, with its watchword "The Evangelization of the World in this Generation." These organizations have sent thousands of missionaries to foreign fields, and thousands more are waiting to go.

"In a recent gathering held in Seattle, Wash., Secretary Patton, speaking as a missionary, in his report gave utterance to the following significant words: 'Within five years the missionary situation of the world has been so transformed as to be hardly recognizable by those who studied the problem in the previous period. There has been nothing like this in history since the preparation of the Roman Empire for the advent of Christ. We are in a new fulness of time. Once our missionaries labored ten

years for a single convert; now one thousand converts await baptism in a single province in China.' "2"

Do we catch the mighty import of these preparations? And does it bring home to our hearts the truth that though the way is divinely prepared, only Divine Power can make us *live instruments* for the transmission of our message? "All knowledge" will avail us nothing unless the mighty truth God committed to us has burned out our selfishness and transformed us, body, soul, and pocket-book into living messengers for Him.

⁻Duty makes us do things well; but love makes us do them beautifully.

[—]It is said of Thomas a Kempis that once during his student days his teacher asked the class, "What passage of scripture conveys the sweetest description of heaven?" One answered, "There shall be no more sorrow there." Another, "There shall be no more death." Another, "They shall see his face." But Thomas, who was the youngest of all, said: "And his servants shall serve him."

^{2.} Geo. F. Enoch, in Review and Herald.



"LITTLE CHILDREN, IT IS THE LAST HOUR."—I JOHN 2:18, R. V.

The sunset burns across the sky; Upon the air its warning cry The curfew tolls, from tower to tower; O children, 'tis the last, last hour!

The work that centuries might have done Must crowd the hour of setting sun, And through all lands the saving Name Ye must, in fervent haste, proclaim.

Ere yet the vintage shout begin, O laborers, press in, press in! And fill unto its utmost coasts The vineyard of the Lord of Hosts.

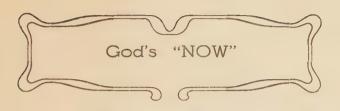
It is a vineyard of red wine, Wherein shall purple clusters shine; The branches of His own right hand Shall overspread Immanuel's land.

The fields are white to harvest. Weep, O tardy workers, as ye reap, For wasted hours that might have won Rich harvests ere the set of sun.

We hear His footsteps on the way! O work while it is called to-day, Constrained by love, endued with power, O children, in this last, last hour!

-Clara Thwaites.

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HEN the Holy Spirit told Peter to visit Cornelius, Philip to go to Gaza, Paul to pass over to Europe, Luther to visit Rome, Judson to start for Burma, Morrison for China, Carey for India, Williams for the South Sea, Moffat and Livingstone and Stanley for Africa, then was the Holy Spirit's time for the start to be made. Those who go by God's time, not by the time of man, never fail; those who go by their own time are likely to fail. A few minutes later and Christ would not have met the procession from Nain, the woman of Samaria, the ten lepers, the Syrophenician woman.

God's "Now" is ever golden; man's "to-morrow," too often lead. God's "Now" means a net full of great fish; man's "to-morrow," an all right's toil for naught—no fish, nets slime and weed-filled, mind discouraged, body weary. God's "Now" means Pentecost with its three thousand saved souls; man's "to-morrow," Pentecost minus the Holy Ghost, minus one soul.

What has been said is especially applicable to all missionary work, whether foreign or home. It is all-important to move on the foes at the precise moment when there is a sound as of the rush of chariots of God over the swaying tops of the "mulberry trees;" it is all-important to sweep through the gates the moment God opens them; it is better to advance from Kadeshbarnea the moment God says, "Go forward and possess the land; behold it lies before you," than to wait for the report of the man-sent spies with their unbelief and discouragements.

It is now God commands His church to advance upon Buddhism, Confucianism, Shintoism, Romanism, and every other error which destroys the souls of men. Delay to obey God's present call may put back victory for a decade, if not much longer. Who knows what might have been the result to our country had the victorious Confederate army marched on to Washington after Bull Run?

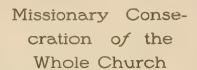
Ten missionaries and \$10,000 to day will do more than twenty men and \$50,000 ten years hence. Victory for Christ ten years after He has sounded His advance will be far harder to win than were the advance made the moment He commanded; it will demand more money, more men, more toil, more sacrifice. The time for the charge is when the enemy's lines begin to waver. In vain did Sherman hurl his legions

against the Confederate lines along the Kenesaw's slopes, not a man wavered among the veterans under Cleburn who defended those mountain fortresses. To wait till the almost retreating lines have time to reform is suicidal, fatal.

Many forward movements of the church at home and abroad have failed because not pushed when God gave the order. The forlorn, despairing desperate attack of the Israelites, when they saw their error, met with defeat; delay has been the main cause of every defeat the hosts of God have ever suffered. The command today is not "Tarry at Jerusalem," but "Go into all the world, and disciple all nations."

Go yourself if the way opens; if you cannot go, send some one else in your place. If you can do nothing else "pray the Lord to thrust forth laborers." Remember it will be of little use for you to pray the Lord to send others if you can go yourself and will not stir. It will avail little to ask God to open the pocket-books of other people if you have a well-filled one and will not open it wide enough for the dollar to drop into the Lord's treasury as well as the dimes. To make your prayers efficacious, go, give, or send; after you have done this your prayers will begin to take hold, not before.—

Gospel in All Lands.



HE Word of God does not merely contain here and there a missionary chapter or the music of a missionary psalm,

or some clear word of prophecy, or some commanding word of Christ, but it is throughout an intensely missionary book, the missionary spirit being the very essence of its revelation; it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit; to the burdened sigh of pagan Asia, as well as to the anguish of those who doubt and yearn in Europe and America. It is a book that proclaims with every one of its tongues of fire, that there will be a people, instinct with its own spirit, by whom its sympathy and its offer of life and rest will be borne to every nation; in whom the great hunger for the redemption of the world has struck so deep that every one who is of that company must hunger with the same intensity and look out on the world with the very eyes of Christ.

The church has been consecrated to this work by its Master; and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people—penetrating like a fire that burns into men's souls and leaps out in flames of impulse and passionate surrender, we shall see the mission as Christ would have it be. The story of it, and the pitiful wail of Christless men as they grope in their millions round the great altar stairs for God—and more pitiful still if they are so blind as not to feel their blind. ness, will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; every one will study for himself the annals of the present conquests of the cross; the children will grow up believing that this is the aim for which they are to live, and churches will send out the best and ablest men they have to take part in this work of love.

It is time for the church to ask this consecrated spirit; to ask for the entire congregation the consecration that is asked and expected of the single man and woman whom it sends out to the field. It is a large hope, large beyond measure, some would say; but it is luminous with promise. In the Apostolic church, the Word of God sounded out from every believer, and they went everywhere preaching the Word. The missions of the early Middle Ages were

wrought in the spirit of one who said, "My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Hermannsburg, there was not a man in his parish who knew what missions meant; and when he died there was scarcely one but was either a missionary or helping the mission.

The voice that proclaims the mission in its spiritual breadth and glory may still be crying in the wilderness, yet they are the voices of advent. The church will yet rise to the level of her Master's teaching. She will rise to the height of sympathy with His incomparable love. Filled with the inspiration of plans that embrace the world, she will bow her head to the task, until, transformed by the Spirit of the Lord, she will become again what she was at first—what she was always meant to be—mission and church in one.

[—]Any interest in missions that is not deep enough to incite to and inspire giving, is spurious. We have heard of a lady who would not give any money, but who always went to missionary meetings to "give her countenance" to them.

"And Hath Made of One Blood All Nations of Men"

N old, white haired Chinaman sat beside his stand in the busy street of Pekin reading a book. Our missionaries in passing noticed him frequently, and one day one of them stopped and asked him, "Venerable old gentleman, what book do you read?"

"It is the sacred book of the foreigners," said he. Of course the missionary was pleased to find him reading the Bible, and upon further conversation it proved that he was interested in the "Jesus doctrine." Step by step he was helped and led to Jesus. As the days passed by he came to understand and love the will of God, and lived a consistent Christian life.

After a while the white haired man was seen no more in the street or chapel. He went home and said, "Go, my son, buy the whitest cloth you can, and make my burial robes."

They made the white garments with sad hearts; they bathed his body, brushed out his white cue and robed him in white, and thus he lay on his brick bed in his mud house, waiting

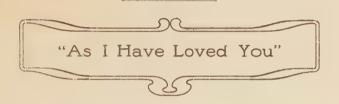
for his change. He was very fond of the "Jesus songs." As long as he could, he held his singing book and sang hymns. At last he sung his last hymn on earth. He closed the book and laid it down, but he exclaimed many times, "Thanks be to God." When he could no longer speak aloud, as they read the motion of his lips, he was still saying, "Thanks be to God."

After he died his wife came up to me and said, "I want you to come down and see my old gentleman; he looks so happy I could not have the cover pegged down until you had seen him."

I went with her to her home, and stood out in the yard under the mat shed and gazed down into the great coffin. It was made in a heathen shop of course—there are no others in Pekin—and painted black inside. Away down in the bottom lay the white-robed saint, with heaven's peace on his old face; heaven seemed not very far away as I looked upon him.

His wife put away her own sorrow and hastened from house to house to tell her heathen neighbors of the wonderful grace that had been given her husband. "Why, he lay dying and was not afraid. He sang songs and was happy and glad," she said. It was the first Christian who had died in that neighborhood. They had never heard or dreamed of dying grace, and it was a wondrous revelation to all.

I wonder who will find, when "the books are opened" that it was their pennies which put that Bible in the hand of the old white-haired man in Pekin.



T WAS the Communion Day in our church, and the service proceeded as usual. My thoughts were all of my own unworthiness, and Christ's love to me, until Mr. E. asked

the question nobody ever notices, 'Has anyone been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, Siam, Persia, in all the countries where they need the Lord, but know Him not, to testify that they have been omitted in the distribution of the bread and cup! And they can take it from no hand but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now, for whom the body was broken and the blood shed, just as much as for us?"

The feast was spread, the solemn words were spoken:
Humbly my soul drew near to meet her Lord,
To plead His sacrificial body broken,
His blood for me outpoured.

Confessing all my manifold transgression, Weeping, to cast myself before His throne, Praying His Spirit to take full possession, And seal me all His own.

On Him I laid each burden I was bearing,
The anxious mind, of strength so oft' bereft,
The future dim, the children of my caring,
All on His heart I left.

"How could I live, my Lord," I cried, "without Thee!
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all-sustaining grace?

"O show me how to thank Thee, praise Thee, love Thee
For these rich gifts bestowed on sinful me,
The rainbow hope that spans the sky above me,
The promised rest with Thee."

As if indeed He spoke the answer, fitted Into my prayer, the pastor's voice came up: "Let any rise if they have been omitted When passed the bread and cup."

Sudden, before my inward, open vision,
Millions of faces crowded up to view,
Sad eyes that said "For us is no provision;
Give us your Savior, too!"

Sorrowful women's faces, hungry, yearning, Wild with despair, or dark with sin and dread, Worn with long weeping for the unreturning, Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation Never to our outstretching hands is passed; We long for the Desire of every nation, And oh, we die so fast! "Does He not love us, too, this gracious Master?
"Tis from your hand alone we can receive
The bounty of His grace; oh, send it faster,
That we may take and live!"

"Master," I said, as from a dream awaking,
"Is this the service thou didst show to me?
Dost thou to me entrust Thy bread for breaking
To those who cry for Thee?

"Dear Heart of Love, canst thou forgive the blindness That let Thy child sit selfish and at ease By the full table of Thy loving kindness, And take no thought for these?

"As Thou hast loved me, let me love; returning
To these dark souls the grace Thou gavest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee!

"Nor let me cease to spread Thy glad salvation, Till Thou shalt call me to partake above, Where the redeemed of every tribe and nation Sit at Thy feast of love!"

—A young man who was being examined preparatory to uniting with the church, was asked: "Under whose preaching were you converted?" "Under nobody's preaching," was the reply. "I was converted under my mother's practicing."

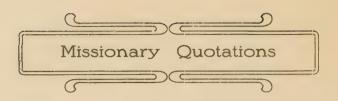
—It is said that the secret the foreign missionary is most anxious to keep from the native convert, is the number of uninterested ones in the home churches.

Would You?

R. YOUNG, after laboring for years among the Hudson Bay Indians, says: "Often have I been ashamed of the littleness of my love by the devotion of these Indians and by their love for the Bible. Let me give you an incident. One of our Indians, with his son, came away down from the distant hunting grounds to fish on the shores of the Great Lakes, After they had caught what they wished, one night the father said, 'My son we leave to morrow morning early; put the Book of Heaven in your pack; we go back one hundred and forty miles to our distant hunting ground to join the mother and the others in the wigwam home.' So the young man put his Bible in his pack that they might take it home. Later on, along came an uncle and said to the young man, 'Nephew, lend me the Book of Heaven that I may read a little; I have loaned mine.' So the pack was opened and the Bible was taken out, and the man read for a time and then threw the Bible back among the blankets and went out.

"The next morning the father and son started very early on their homeward journey. They strapped on their snowshoes and walked seventy miles, dug a hole in the snow at night, where they cooked some rabbits, and had prayers and lay down and slept. The next morning, after prayers, they pushed on and made seventy miles more and reached home. That night the father said to his son, 'Give me the Book of Heaven that the mother and the rest may read the Word and have prayers.' As the son opened the pack he said, 'Uncle asked for the Book two nights ago, and it was not put back.' The father was disappointed but said little. The next morning he rose early, put a few cooked rabbits in his pack, and away he started. He walked that day seventy miles and reached the camp where he and his son had stopped two nights before. The next day he made the other seventy miles, reached the lake aud found his Bible in his brother's wigwam. The next morning he started again, and walking in the two days 140 miles, was back home once more. That Indian walked on snowshoes 280 miles through the wild forest of the Northwest to regain the copy of the Word of God. Would we do that much to regain our Bibles?"

⁻No church has ever died of exhaustion from giving too much for Christ's sake, but some of them have expired from congestion through giving too little.



HE manhood and womanhood of those who have been called of God into the hard places of the missionary field has been of the highest type. Whether this "nobler type" is natural to such men and women or whether it is not largely the result of their obedience to the King's command we will not delay to question; but in proof of the fact itself let us turn to the lives of a few of the best known men who have labored in the mission fields of our blessed Lord.

As our first example we will allow David Brainerd to speak; in his journal stand these words: "Here am I, Lord; send me. Send me to the ends of the earth; send me to the rough and savage tribes of the wilderness; send me from all that is called comfort in the earth; send me to death itself, if it be in Thy service and to promote Thy kingdom."

BARON VON WELZ, who renounced all his honors, wealth, comfort, and titles in order to become a messenger of the Master among the lost ones of Duch Guiana, says: "What to me

is the title 'well-born,' when I am born again in Christ? What to me is the title 'Lord' when I desire to be a servant of Christ? All these vanities I will away with, and everything besides I lay at the feet of Jesus my dearest Lord, that I may have no hindrance in serving Him right."

CAREY'S motto, founded on Isa. 55:2, 3, (1) "Expect great things from God;" (2) "Attempt great things for God," is too well known to need comment. Never did the total self-forgetfulness of this hero show itself more nobly than on the occasion of the visit of Dr. Duff during his last sickness: "Mr. Duff, you have been speaking of Dr. Carey; when I am gone, say nothing about Dr. Carey—speak about Carey's Saviour."

DR. DUFF's name has just been mentioned; he himself gives no uncertain testimony: "The advancement of the missionary cause is not only our duty and responsibility, but it is an enjoyment which those who have tasted it would not exchange for all the treasures of the Indian mines, for the glittering splendors of coronets, for all the laurels of civic success. It is a joy rich as heaven, pure as the Godhead, lasting as eternity." Did he mean this? Witness his reply when offered, in 1846, the high position at home made vacant by the death of Dr. Chal-

mers; in this reply he declined all such honors, preferring the "distinguishing character of a missionary to the heathen."

Our next witness comes from Africa, that continent in whose bosom lie hidden the mortal remains of so many scores of Christ's faithful ones. Let McKay, of Uganda, speak, in his letter of Dec. 12, 1865, to the C. M. S. "My heart burns for the deliverance of Africa; if you can send me to any one of the regions which Stanley and Livingstone found groaning under the lash of the slave driver, I shall be glad." Follow his life from November 1878, to February 8, 1890, his period of devoted, faithful service in Uganda, and not one trace of one thought of regret can be seen.

Another voice reaches us from the "Dark Continent;" Hannington, the martyr of Uganda speaks to us through the letter of resignation read to his parish when about to leave for his chosen field of labor: "I would not dare to stand up before you if I believed I were going out to find work for myself. I firmly believe I have been sent by God. From the beginning I have placed the matter in the hands of God. I ask Him to guide me by His Spirit; I pray that if He will not go with me He will not let me go." The spirit with which this martyr bishop waited for divine direction years before: "Dear Lord, mercifully reveal Thy will

to me in this matter; be Thou ever my guardian and guide," was the same spirit with which he left England, May, 1882; the same spirit which on that fateful day, Oct. 29, 1885, made him brave to die uttering the never-to-be-forgotten words, "I am about to die for the Baganda, and have purchased the road to them with my life."

Another witness is John G. Paton, the apostle to the New Hebrides; before leaving Scotland we hear his noble reply to one who would dissuade him from his mission: "If I can but live and die honoring the Lord Jesus Christ, it will make no difference to me whether I am eaten by cannibals or by worms; in the resurrection day my body will rise as fair as yours in the likeness of our risen Redeemer."

We will turn, for a few moments, to the Far East: from Burma, from one who endured tortures, indignity, suffering, hunger, sickness, thirst, imprisonment, many times threatened death for Christ, comes the testimony of Judson: "If they ask, What promise is here of ultimate success? tell them: As much as that there is an Almighty God who will perform His promise, this and no more."

Listen to LIVINGSTONE in 1841, after he had begun to experience what life among the Kuruman and the Bakwains meant: "Whatever way my life may be spent as best to promote the glory of God I feel anxious to do it: . . . my

life may be spent as profitably as a pioneer as any other way." Did he exemplify the life he desired? Let us, re-consecrate ourselves to Christ in the same words, read the words penned in his journal on his last birthday, March 19, 1814, just six weeks before he prayed his last prayer on earth: "My Jesus, my King, my Life, my All; I again dedicate myself to Thee."

China, also, has its witnesses. Dr. Morrison testified: "I desire that God will station me in that part of the mission field where the difficulties are the greatest, and to all human appearance, most insurmountable." As we lay down the record of Dr. Morrison's life and labors, we come to the conclusion that the prayer was fully answered.

No less worthy of note is the reply of Morrison's associate, William Milne, when objections were made to his being accepted as a missionary, and it was proposed that he should go out as an attendant or servant: "I am willing," was his immediate and unhesitating reply, "to be anything so that I may be in the work. To be a hewer of wood or a drawer of water is too great an honor for me when the Lord's house is building."

From a third laborer in China, GRIFFITH JOHN, the noted Welshman, whose first love was for Madagascar (as was Morrison's for

Africa), came brave words: "O how glad would I be if the doors were opened. My heart is there now;" and again, after being turned from Madagascar, and reaching China where he founded the Hankow mission, "The glory of God in the salvation of souls is the noblest work under heaven."

From Persia comes a stirring apostolic battle cry, from the lips of that devoted servant of Christ, Henry Martain, who reached India in 1806, Persia in 1811, and who died in 1812: "I see no business in life but the work of Jesus Christ; neither do I desire any employment to all eternity but His service."

The testimony of JOHN WILLIAMS, of Erromanga, is to the same effect: "I am engaged in the best of services for the best of Masters, upon the best of terms; rejoice that you have a child upon whom the Lord has conferred this honor."

JAMES CALVERT, after years of service in Fiji, speaks similar language: "Where Christ commands and directs, I cheerfuly go; I only desire that He approves, and do what He requires for the remainder of my life."

Once more Africa sends her message to the Lord's missionary hosts: "Though a thousand fall: let not Africa be forsaken;" and again: "Lord, Thou knowest I consecrate my life to preaching the gospel in Africa. If now thou dost

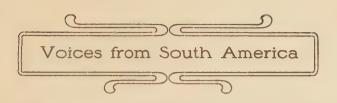
take me instead of the work I purposed to give Thee, what is that to me? Thy will be done"—the dying testimonies of Melville Cox and Adam McCall, both passing away almost as soon as they reached their chosen fields of labor.

Adding to the rallying cry of God's redemption hosts come the words of the veteran from India; R. G. WILDER (founder of the *Missionary Review of the World*), who "exiled" from the field of his life-long labor and love, and longing to return, thus expressed himself: "My whole soul would leap could I go back to India."

Mingling with the words of the toil-scarred hero who would, but could not go back, we hear the words of Dr. Jessup, of Syria, who, on being asked to leave his field to accept a position at home replied: "Is this the time to leave our work and go home? Not till the great Captain calls us."—Gospel in all Lands.

[—]There must be consecrated giving. I am tired of seeing money "raised." We must learn to give it.—J. Willis Baer.

⁻Few home churches have enough missionary enthusiasm. The time to arouse this is *now*, so that the life lines may be held with a stronger and more intelligent grasp.



UTSIDE the Fuegian, Paraguayan, and Chili Missions, no work for Christ is today being done among South America's 5,000,000 aborigines. One Gospel has been translated into the Quichua language, which 3,000,000 of them speak. But no one is teaching them to read it, no one illustrating its good news by lip and life. Could they but read, those heathen might ponder the strange words—"Ye are the light of the world—let your light shine."

- 2. Three little points of light, influencing at the outside, 50,000 heathen. 4,500,000 still unreached. And this after eighteen centuries of gospel illumination and Christ-given command "to every creature."
- 3. No mission field that I ever saw or heard of seems to me so full of unique interest as this old Inca Empire. There are millions of aborigines, retaining the peculiarities that characterized them before the European conquest modified by a steady degeneration ever since that time, until this region, from being the brightest in

all the Western Hemisphere, morally and religiously has become the darkest and the hardest to reform. "Come over and help us."—Dr. Thomas Wood, who has spent twenty-two years in South America.

- 4. "Go ye into all the world and preach the gospel to every creature"—into the heart of China and the center of Africa; up the Niger, the Congo, the Amazon; into all the world, to every creature, said our Lord, 1800 years ago. And can we say, "Lord it is done?" Can we say we have done our best? Can we say we have done something?—S. L. Ginsburgh, of Brazil.
- 5. Everywhere these people are sitting in darkness and the 'shadow of death," living and dying without God. The Bible is an unknown book; so unknown that it is no uncommon thing to have to explain what it is.—Mr. Ewen, in Argentina.
- 6. Oh that a rivulet, at least, of the great current of missionary zeal displayed in England might find its way to the untouched fields of Araucania. How long shall I be left alone?—
 J. R. Tyerman, first missionary to the Araucanians, in Chili.
- 7. Home needs are great? Is that so? Here, where everybody labors, where every one can know God if he will? Home needs are great here, where we have one ordained minister and scores of Christian workers to every 800 of our

population? Yes, they are very great here. Think, then, what they must be where no one has preached Christ?

- 8. Practical help is needed; help such as Carey gave to India, Livingstone to Africa, Taylor to Inland China. Where is South America's modern missionary apostle?
- 9. We do nothing else with so little zeal, self-sacrifice and energy as we do the Lord's work, and no fact is more humiliating.—S. L. Ginsburgh.
- 10. As long as there are millions destitute of the Word of God and knowledge of Jesus Christ, it will be impossible for me to devote my time and energy to those who have both.—

 J. H. L. Ewen.
- 11. Were but that conviction more widespread, how many thousand of pastors, teachers, preachers, evangelists, laymen and women workers would go out into earth's dark lands, gladly leaving those who need them for those who need them most.
- 12. By the value of souls, the shortness of time, the greatness of the field before us, do something definite for South America.—From "The Neglected Continent."



HE first purely native Christian pastor in Japan, educated in his own country is Mura Kami San, who was ordained in November, 1877. He is a patient, even-going, able and devoted minister. He first became interested in Christianity by a book on Christian Evidences written in Chinese by Dr. Martin. The next impulse was from the organ playing in the chapel and the singing in Chinese of the hymn—

"To-day the Saviour calls, Ye wanderers come; O ye benighted souls, Why longer roam?"

2. The day is still and calm in the land of Mohammed, and your surprised ear hears a familiar melody that it has heard in many an assembly in your own country, America. It is three hundred Mohammedan girls singing Ray Palmer's precious hymn—

"My faith looks up to Thee, Thou Lamb of Calvary, Saviour divine; Now hear me while I pray, (170) Take all my guilt away, Oh, let me from this day Be wholly Thine."

3. Go with me to South Africa, to the little village of Unzumbi, in Natal. Men and women are coming in every direction from their rude huts toward the mission-school building, where the weekly singing is held with pupils and people on the veranda. They were wild Zulus a few months or years ago. They are bright, inquiring, musical Zulus now. They patiently drill for an hour in their own language on the songs and hymns the teacher has taught them. "The hour is ended," she says. Then a clamor of voices is heard, begging, "Sing one hymn in English, princess, please." Given their choice they fix upon a favorite, and, led by her clear voice, the whole company, old and young, sing in mixed Zulu and English—

> "Oh think of the home over there, By the side of the river of light, Where the saints all immortal and fair Will be robed in their garments of white."

4. Would you like to attend a watch meeting among the Dakota Indians? They have stores of good things to eat, a cedar tree for gifts, and a northern giant to distribute presents among the children. They have prayer and exhortations, and spend a night of joy, and of good resolutions for the year to come. Then, as it becomes daylight, before the pastors and

deacons go round shaking hands with every one, they all join in singing--

"Hold the fort, for I am coming, Jesus signals still; Wave the answer back to heaven, By Thy grace, we will."

5. We are in Oroomiah, Persia. Yonder is the chapel of the girls' boarding school. Let us enter. Be careful not to stumble over these fifty pairs of shoes around the door outside. Within, we meet a cordial welcome from the teacher, as pilgrims from her own loved America. The owners of the fifty pairs of shoes are all sitting on the floor, singing with earnestness in their native Syriac—

"Come to the Saviour, make no delay;
Here in His word He's shown us the way;
Here in our midst He's standing to-day,
Tenderly saying, 'Come.'
Joyful, joyful will the meeting be,
When from sin our hearts are pure and free;
And we shall gather, Saviour, with Thee
In our eternal home."

6. The natural love of music implanted in the Armenians reminds one of the Germans; the gospel singing is a power in Turkey. Passing the fields and vineyards, one may hear men and women singing—

> "Just as I am, without one plea But that Thy blood was shed for me And that Thou bids't me come to Thee, O Lamb of God, I come,"

7. If we should attend worship at Bardizag, Turkey, we should find a long, narrow room with 100 people sitting on the floor, the men on one side, the women on the other, with children scattered between. Dark mud walls and small windows do not add to the cheerfulness of the place; but after an impressive service, the people all join in spirited singing. Is there something familiar in that tune? It is difficult to tell, disguised as it is in "variations" with Turkish trills and semiquavers. But it is the grand old universal favorite—

"Praise God from whom all blessings flow."

—IF you have neglected the study of the world you do not know what inspiration and power you are losing out of your life. It is surprising in Christian gatherings, when asking how many have read certain missionary books with which all ought to be familiar, to find how few have read them. It would be a great help if all of us might become thoroughly informed as to what the Spirit of God is doing throughout the world. Intelligence on this subject would give us a wealth of illustrations, and make every one of us more earnest, sincere and faithful to Christ. Let us first of all determine to know a great deal more.—Missionary Review of the World.

Missionary Biographies

Elizabeth Egede

NE hundred and fifty years ago, in the quiet village of Faagan, which clings to the edge of a deep fjord in the Lifoden Islands, dwelt a Moravian pastor, Hans Egede, and his wife. Elizabeth Here he had come in his early manhood, filled with the love of souls, and with his gentle wife had ministered to the small necessities of the simple northern folkcontent to love and be loved by them with no thought of the busy world beyond. There was no disturbance of this outward peace until "by chance" as the world would say, by God's providence as the sequel showed—an ancient chronicle fell into the pastor's hands. Therein he read of a distant land, hemmed in by seas and bergs of ice, but so rich in meadows and flowers that they called it Greenland. And there was no gospel there.

The heart of simple Hans was touched. His

conscience began to say, "Hast thou no lamp for this darkness?"

At length he could no longer forbear to speak to his good wife, Elizabeth. He told her of those people a thousand miles away, shut out from the world by crystal walls and barriers, and said, "Elizabeth, can I refuse to go?" Her heart was stunned by the sudden appeal. She wrung her hands crying, "No, no! it would be tempting God! The people love you here, and the dear household would be broken up, and the Greenland is, oh, a thousand miles away amid the ice." And he could only smile sadly. and answer, "I have thought of it all: the people and the wife, and the little ones, and the graves in the churchyard; but over it all. I have again the Master's words, 'Whoso loveth father, or mother, or wife, or children more than me, is not worthy of me.'"

But Elizabeth's pleading, her tears and reproaches prevailed at last, and the pastor in silence went about his accustomed tasks.

But while he was musing the fire burned. Four years rolled on; unknown to each other the pastor and his wife were both thinking hard on the darkness of those ill-bound people. One morning Hans suddenly spoke: "My wife, I have received a three-fold sign from heaven!" With a sinking heart she cried, "Ah, good pastor, is it concerning the Greenland?" "Yes,

God will be heard! Here is a letter from our good Bishop Krog. He writes me that I must go, and promises all possible support. And here is another from Bergen, from Bishop Randuf. He writes, also, that I must go, and most wonderfully, in almost the very words of Bishop Krog." "And the third sign?" "Ah, that is the most wonderful of all. This is both from Denmark, my old fatherland, aud from Norway, my adopted land. The richest of our merchants have undertaken to reopen the trade with Greenland, and promise one of their ships for me and my family. Elizabeth, is it not the hand of God?" It was then that the heroic faith of Elizabeth proved itself stronger than her woman's fears. Her eyes were filled with sudden grief, there was a reaching forth of hands as if to offer sacrifice, and she said: "O. husband, if the Lord calls I will no longer hold thee. But like Ruth to Naomi, I will say: 'Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God."

That day a faith was born which no hindrance, discouragement or apparent failure, was ever able to destroy. A Christian woman's faith. A power, that leaning on the arm of the Lord, knows neither discouragement or failure; a power that takes up mountains and casts them into the midst of the sea!

But the voyage to Greenland was not plain sailing yet. No sooner was it noised abroad in the village, than the people began to besiege their good pastor with entreaties to remain "For the sake of our households, our dear church, our souls, leave us not." He was deeply moved, and could only repeat the words of Paul. "what mean ye, to weep and to break mine heart?" Oftentimes his resolution would have failed, had not the brave Elizabeth enheartened him. He was reluctant to surrender his position, and give up the comforts of home. He shrank from exposing his four little ones to the rigors of an arctic climate. But his help-meet spoke many comfortable things. "Fear not, Hans," she would say, "The God of sparrows will not suffer us to want." Her faith constantly rebuked him. Her purpose of self-consecration had grown slowly, but now naught could oppose it.

In the spring of 1721, the ship that was to carry away the dear Pastor of Faagan, cast anchor in the bay, and the people began to say to each other: "It is true, it is true." Sad, indeed, were those days of leave-taking. Groups of tearful men and women stood by the parsonage doors. Frequently had Elizabeth to repeat for Hans' encouragement: "Whoso loveth father or mother, wife or children, friend or brother more

than me, is not worthy of me." The little procession at last came down to the village to the beach and pastor Hans set his foot on the plank to embark. At that moment a sailor accosted him: "May I make bold to ask whither you sail?" "To Greenland." "Then in God's name tarry at home;" and he proceeded to relate what his own eyes had witnessed of hardship and suffering in that far off land, telling of distasteful food, of plagues, and worse still, of cannibals inhabiting this land. The minister's heart failed him. "O Lord, how can I take my loved ones to a land so desolate and cruel?" He turned his face toward his weeping parishioners who besought him, "Stay with us, it is God's will." This was the moment of the great triumph of Elizabeth's faith. She stepped boldly upon the plank and laid her hand upon her husband's arm. "Hans, be a man and a true servant of God. Listen, listen, O people of little faith! I hear from far away the voices of the souls that perish in the Green land! I hear them calling, 'Come and help.' Will ye hinder? Husband, in the name of God, we must go!" Then she walked aboard the boat, and the people, through their tears, saw the Herr pastor and Frau-pastorin, with the light of holy consecration on their faces, sailing away to their appointed work.

We cannot give here a narrative of the trials

and privations endured by the missionary's family and the little colony of traders who accompanied them, in their home amid the dreary ice-plains and mountains of the north. They met with no success. A stolid race were the Esquimaux, who seemed to have no perception of spiritual things But Hans and his faithful wife toiled on. At the end of a year their provisions were exhausted. No news came from home, no reinforcements nor supplies for approaching winter. The colonists determined to return. They were endeavoring to persuade the pastor to cease his labors among the dull Esquimaux, when Elizabeth suddenly confronted them, "Are ye men, thus to counsel a retreat from the blessed work of God? What is it that hath broken your courage? Hunger? Then take the food which we have kept for our children? Take it, go, and leave us peacefully to our Lord's will! The sails will come! God will not forget us!" They stood silent and ashamed, then resolved to wait yet a little while. On the third day a ship was sighted, and at evening the little colony had news from home, and food-and courage.

In 1735 Elizabeth died at the Lord's work, but not until her eyes had seen an earnest of that mighty harvest of souls which was soon to follow her death. In the church of St. Nicholas, at Copenhagen, is a stone bearing the

simple name, "Elizabeth Egede." The marble tells not of her self-denial, her faith, but these are written in the book that contains the record of all the faithful. God write our names therein!

"It may be in a diviner care
Transfigured and made pure,
The harvest which we deemed wholly lost
Waits perfect and mature,
And the faint heart that now defeated grieves
May yet stand smiling 'mid abundant sheaves."

Allen Gardiner

APTAIN GARDINER was an officer of the English navy, who early lost his young and accomplished wife. He then consecrated himself to the missionary service, heart and soul. He spent time, and much of his private resources in visiting various parts of the world. To be a pioneer missionary to the most abandoned heathen, was the great object of his life. He specially set his heart on South America, as affording a very wide and hitherto almost unoccupied field of labor for Christ. Owing, however, to the antagonism of the Romish Church, the hostility of the heathen natives, and the lack of any sympathy or support from home, he was baffled over and over again in his attempts. The place he selected was the most southerly point, separated from the mainland by the Straits of Magellan, within a small distance of the Antarctic Circle, the Island of Terra del Fuego.

The Rev. Robert Cust says of Gardiner, "Both nature and man were against him; the climate rendered the country most dreary and inhospitable; the sky rarely cleared; rainy squalls in summer alternated with the snow and sleet of winter, and the winds were ferocious. The people belonged to the Patagonian race, of a dark color, with long black hair, with low foreheads, flat and thick noses, scanty clothing, wretched habitations, and were arrant thieves, cruel, and when brought to bay, furious as wild beasts; the women possessed some traces of gentleness, but were treated as slaves."

Gardiner's first attempt to land and house himself was a failure; the conduct of the natives was such that he had to retreat and return home. But he was not to be discouraged. He determined to have a floating home, and to keep reserve stores at the Falkland Islands. He could not collect sufficient funds to buy a suitable vessel, so he supplied himself with two decked boats. Six devoted Christian men accompanied him. The steamer, "Ocean Queen" deposited boats and men, with provisions for six months. They had given up all the ties of home for Christ's sake; but they were called to

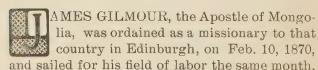
make a greater sacrifice, even of their lives, for none of them were ever seen alive again.

Amid ice, snow and storm; in small boats unseaworthy, heavy laden, crowded; adrift among the awful rocks of Terra del Fuego: beaten by savage Indians from the inhospitable shores in the long nights of the rigorous black winter; forced by ferocious hurricanes to shelter in dank caverns; their scant stock of provisions swiftly lessening day by day; their hopes of relief from Europe fast failing; life itself quickly ebbing away-Allen Gardiner and his six brave companions, pioneers of the Patagon. ian Mission, bore in their bodies the deathbrand of the Lord Jesus Christ. Robbed and plundered by the natives; starving on mussels, limpets, and sea-fowl sometimes with difficulty caught: their fish-nets carried off by ice-floes. their guns and powder lost, even their cavern refuges invaded by raging tides, terrific high seas threatening to drown them,—they clung to life for nine awful months, from January to September, 1851. But their faith in God seems never for a moment to have wavered. Famished and perishing, their hearts still overflowed with "mutual affection and jubilant trust in the Father for life or for death." "Asleen or awake," wrote Williams, "I am happy beyond the poor compass of language to tell." "Should we languish and die here," wrote

Gardiner on his birthday, when the winter (June) snow lay all around, "I beseech Thee, O Lord, to raise up others and send forth laborers into Thine harvest." His journals are radiant with sunshine of peace and joy in God. Scurvy broke out among them, and with their other sufferings helped to hasten the end. One of the strong-hearted Cornishmen died first. The failing strength of his companions was devoted to digging his grave. Six weeks more of patient waiting for rescue or death, and Erwin expired. Then followed Bryant, both buried by the heroic Maidment. A white table cloth had been hoisted on a prominent tree as a signal to any passing ship, but no sail appeared. On the 29th of August, Gardiner wrote farewell letters. "He has kept me in perfect peace. I trust poor Fuego will not be abandoned. If I have a wish for the good of my fellow-men, it is that the Terra del Fuego Mission might be prosecuted with vigor." Two days later, he wrote what proved to be the last entry in his diary:-"Great and marvelous are the lovingkindnesses of my gracious God unto me. He has preserved me hitherto, although without bodily food for three days, yet without any feeling of hunger or thirst." One more letter, Sept. 6th. 1851, ending, "marvelous loving-kindnesses to me, a sinner," and then the story was done. Twenty days later, the relief expedition ran into Banner Cove; but rescue had come too late. On a large rock, a hand was found rudely sketched, and beneath it, was written, "Psalm 62: 5-8."

Thus was the life seed sown. Thus by martyr blood was South America's farthest extremity and lowest race sealed too as Christ's possession. The rest of the story we need not tell. Surely every Christian knows its outline; how the tragic news stirred England, how men and means were sent to recommence the lone Fuegia Mission—the struggle to gain a footing among the inhuman, sanguinary Fuegians—the massacre of the first party, done to death on the open seashore—the sixteen martyrs—and the martyr's crown when even desolate Fuegia was gathered into the fold of God.

James Gilmour



Mongolia is a very large country. A railroad train traveling forty miles an hour and stopping neither day nor night, would take seventy-five hours, or more than three whole days and nights to run across it. From north to south,

it is 900 miles. But if you went to Mongolia you would see no trains. And to get into that country you would have to climb mountain passes. It is, for the most part, what your geography calls a plateau. It is lifted up high above the surrounding countries, and can be reached only by climbing up on to this great plain through the mountain passes. The main road across it runs from a town on the Chinese frontier, to the one on the border of Russia. Along this and other roads, all summer pass small and large caravans of camels, camel-carts, and ox-carts.

All the western and central parts of the land are inhabited by people who have no fixed villages or towns. They live in tents; they keep flocks, and all through the summer they wander over the country from pasture to pasture. In the winter also, they live in tents, which are pitched in regular wintering places. A fire burns in the middle of the tent, and around this the Mongols sleep. They speak language something like the Chinese, but not so hard to learn, either to read or speak, as the Chinese tongue.

The religion of the country is Buddhism, and about half the men are lamas, or priests. The people believe their own religion to be true, and it is very hard to get them to listen to the words of Jesus, and still harder to get them to obey Him. They need Him just as much as we do.

Mr. Gilmour lived a long while in a Mongol tent; he traveled about a great deal, and at last was able to teach the people in their own language, about Jesus and His love. He spent fifteen years traveling about that part of Mongolia known as the desert of Gobi, and in visiting the scattered tents of the Mongols, then he decided to try and build up a mission in one of the eastern towns of Mongolia, called Chao Yang.

In 1874, he married a lady who went out from England to become his wife, and who learned to speak the Mongol language, and to love the people very much. She was so brave that she twice spent the summer traveling about the plain with her husband, enduring hardships that are terrible even to think about. They had three little boys, James, Willie, and Alexander. In September, 1885, Mrs. Gilmour died, leaving her three children motherless in that strange land.

After anxious thought, Mr. Gilmour decided to send James and Willie to his friends in Scotland. Alick was to stay with his aunt in Pekin. It tried the father's heart sorely to send his children to the other side of the globe. This is a trial which very many missionaries and their wives have to endure for the sake of Jesus and His work. At this time (1886) James was nine years old and Willie seven. He did

not wish them to forget him, and also as they had no mother to write long loving letters to them, he did this himself. In these letters he described the people and the different ways in which he tried to bless them, and they are full of accounts of things which he thought would please the lads.

In these letters are many pages far too sacred to be read by any except those to whom they were written, but some of them are given you. Most of them were written on coarse Chinese paper, with lead pencil. He wrote them sometimes at noisy Chinese inns at night, when the hard work of the day was done, by the light of a feeble Chinese candle; sometimes while on his journeys; sometimes while resting by the way. They thus tell, from day to day, the wonderful story of his work during the closing years of his life. Reading these letters carefully, and thinking and praying over them, they will help you, I feel sure, to love Jesus more, and for His sake to love other people more, and especially the heathen, and to try to do them good.

Just before the boys sailed, Mr. Gilmour wrote a letter from which I will take a few sentences: "The laddies are here with me now, and I am both father and mother to them. Tonight I darned three stockings for them when they went to bed. You see I have been away

two months, and in a week or two I may have to part from them for ten years, so I am having a little leisure with them. I do feel real bad sometimes at the idea of the two orphan lads going away so far; but then the promise of Christ that no one leaves parents or children for His sake, without being repaid manifold, comforts me by making me believe that God will raise up friends to comfort them whereveer they may be.

"I had five hours' conversation with one Chinaman at a stretch the other day. I think he was not far from the kingdom of God at first, and I believe he is nearer now. All these things take time, and I am most anxious to be with the children much these last days. Oh, it is hard to think of them going off over the world in that motherless fashion! We were at mama's grave vesterday for the first time since September twenty-one. We sang 'There's a land that is fairer than day,' in Chinese, and also a Chinese hymn we have here with a chorus. which says, 'We'll soon go and see them in our heavenly home,' and in English, 'There is a happy land.' The children and I have no reluctance in speaking of mama."

After his little boys had gone, Mr. Gilmour went back to his lonely work among the Mongols. You may learn many things about these strange people and Mr. Gilmour's life among

them by reading the book—"Gilmour and His Boys," which contains many of his letters to James and Willie. Little Alick died while he was still a babe. After many years of faithful work for Christ, Mr. Gilmour also died at Tientsin, China, where he had gone to attend the annual meetings.

His funeral took place towards evening on May 23, 1891. It was a lovely afternoon, and the sun, shining brightly, lent additional force to the words which were printed upon the simple sheet containing the hymn to be sung at the grave; "The pilgrim they laid in an upper chamber whose windows opened to the sun rising." After the farewell hymn was sung, little Chinese boys who had known and loved Mr. Gilmour came forward and threw handfuls of flowers into his grave; loving hands laid upon the coffin a wreath of white blossoms on behalf of the now orphaned boys far away, and the simple but beautiful service was closed by a spontaneous act on the part of the Chinese converts present. Pressing near the grave of him whose heart loved China and the Chinese, they sang in their own tongue the hymn beginning, "In the Christian's Home in Glory."

"Gilmour was a rare instance of consecrated character, working out a heroic ministry in an obscure place;" and this sketch may be fittingly closed with his own words: "I do not now

strive to get near God; I simply ask Christ to take me near Him. The greatest thought of my mind and object of my life is to be like Christ."



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AR from the land their childhood knew,
Its circling hills and forests old,
Fields where they plucked the violet blue,
Or sought the rainbow's pot of gold,

Far from the household hearth, whose fires Glow still on many a dearest face; The earth that holds their sleeping sires Close wrapped within its soft embrace;

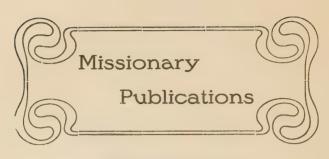
They pass the dim horizon bars, Beyond the sea their pathway lies, To roam beneath the unknown stars That glitter cold in stranger skies;

To miss the dear familiar speech
That friendship spoke and worship sung,
The message that they fain would teach
To stammer in an alien tongue.

Yet are they exiles?—those whose feet Upon the mountains beautiful Haste on their heavenly errands fleet? Whose eager lips to ears long dull,

Glad tidings of salvation bring? To warring natures publish peace. Bear comfort to the sorrowing, And oil ot joy for heaviness? Not so. No human bounds confine The souls that own a heavenly birth, And, through the Fatherhood divine, Claim kinship sweet with all the earth. Though we may miss their forms beloved, Remembrance views them near and fair, Nor can we feel them far removed Whom still we clasp in faith and prayer. God guide them, then, where'er they go, The outward bound, heroic band, And fill their sails with airs that blow Off Heaven's eternal Fatherland.





Biographical



OTE.—In the following brief list of missionary publications, where the name of the publishers is given after a certain book let it be understood that they also publish the books immediately following, till another publisher's name appears.

- "John G. Paton," F. H. REVELL PUB. Co., Chicago, Ill. \$1.50.
- 2. Blaikee's "Personal Life of David Livingstone." \$1.50.
- 3. "Mary Reed." 75c.
- 4. "Apostle of the North: James Evans." \$1.25.
- 5. "James Chalmers," (autobiography and letters). \$1.50.
- "Knights of the Labarum,"—Judson, Duff, Mackenzie, Mackay of Africa. STUDENT VOLUNTEER MOVEMENT, 3 W. 29th St., New York, N. Y., paper, 25c.
- "Modern Apostles in Missionary By-ways,"—Hans Egede, Allen Gardiner, Titus Coan, James Gilmour, Eliza Agnew, Keith-Falconer. Paper, 25c; cloth, 40c.
- 8. "Princely Men of the Heavenly Kingdom,"—Morrison, Dr. Mackenzie, James Gilmour, Dr. Nevius, Dr. Mackay, and some martyrs of 1905. Paper, 35c; cloth, 50c.
- 9. "Effective Workers in Needy Fields,"—Livingstone, Geo. Leslie Mackay, Isabella Thoburn, Cyrus Hamlin, Joseph Hardy Neesima.

NOTE.—The last four volumes are excellent for those who have time for only brief biographies. They are well written and very reasonable in price.

Narrative

- 10. "Miracles of Missions," 4 volumes, each \$1.00. Funk & Wagnalls, 44-60 E, 23d St., New York, N. Y.
- 11. "In the Tiger Jungle," REVELL. \$1.00.
- 12. "Fifty Missionary Stories." 60c.
- 13. "Gilmour and His Boys," (for little folks). \$1.25.

Descriptive

- 14. "Among the Mongols," AMERICAN TRACT SOCIE-TY, \$1.00.
- 15. "From Far Formosa," REVELL. \$1.25.
- 16. "Dawn on the Hills of T'ang"—Missions in China—new and enlarged edition of 1905, STUDENT VOLUNTEER MOVEMENT. Paper, 35c; cloth, 50c.

Historical

17, "One Hundred Years of Missions," (revised edition), FUNK & WAGNALLS. \$1 20.

Books of Reference and Study

Especially Useful for Leaders

- "Missionary Methods for Missionary Committees," REVELL. 25c.
- 19. "The Missionary Pastor." 75c.

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On Present World Conditions and Christian Obligations

20. "The Evangelization of the World in this Generation," STUDENT VOLUNTEER MOVEMENT. Paper, 35c; cloth, \$1.00.

Missionary Bible Studies

- 21. "The Bible and Foreign Missions." 5c.
- 22. "New Testament Studies in Missions," 15c.

Periodicals

- 23. Our own denominational literature.
- 24. "The Missionary Review of the World," monthly, \$2.50 per year. Funk & Wagnalls.

NOTE.—In the above list only a few books are mentioned from the thousands which are published on missionary subjects; but with busy people, too large a list would tend to discourage rather than to help; and a few books thoroughly read are of more real use than a large number never looked into.



Part III

Outline of Seventh-day Adventist Mission Fields

Europe

Area, 3,797,410 square miles, one-fourth larger than the United States. Population, 374,000,000.

Religions: Roman Catholic, 156,000,000; Protestant, 86,000,000; Greek Catholic, 92,000,000; Jews, 5,500,000;

Mohammedans, 5,750,000.

The Beginning in Central Europe.—A Polish Catholic, converted to Protestantism in America, learned something of our work, and returned to Europe in 1864. He taught the Sabbath truth to some in Switzerland, though later proving untrue himself. Learning accidentally of our work, these Swiss believers sent J. Erzenberger to America in 1869, as a delegate. In response to this call, Elder J. N. Andrews, our first missionary sent abroad, entered Switzerland in 1874. The old city of Basel, a publishing center in Reformation times, was chosen as headquarters. Thus in Switzerland, with its mixture of French and German, our work in Europe began.

Laborers were added as follows: Elder D. T. Bourdeau, 1875; Elder William Ings, Maud Sisley, 1877; Edith Andrews, Anna Oyer, 1879; Elder B. L. Whitney, 1883 (J. N. Andrews died, 1883; Anna Oyer died, 1883); A. C. Bourdeau, Addie S. Bowen, 1884 (Edith Andrews died, 1885); Elder L. R. Conradi, 1886; Elder J. H. Waggoner, Elder E. W. Whitney, M. May Taylor, 1887; H. P. Holser, 1888 (B. L. Whitney died, 1888; J. H. Waggoner died, 1889; H. P. Holser died, 1901; D. T. Bourdeau died, 1905).

J. N. Andrews was superintendent of the work until failing health laid the burden upon B. L. Whitney: his health failing, H. P. Holser took the oversight, followed upon his breakdown by L. R. Conradi. A French paper, "Les Signes des Temps" (The Signs of the Times) was begun in Basel in 1876. General meetings for all Europe were held in 1882, when S. N. Haskell visited Europe, and again in 1884, on the visit of G. I. Butler. In this later year work was begun in Basel upon a printing office. In this year also German, Italian, and Roumanian papers were established. At the general missionary council held in Basel in 1885, on the occasion of the visit of Sister E. G. White and W. C. White, who spent two years in Europe, delegates were present from Germany, Britain, France, Italy, and Roumania. In all these developments J. Erzenberger, Albert Vuilleumier, and other Swiss brethren labored in evangelical work, while J. Vuilleumier, J. Curdy, H. Revilly, and A. Kunz assisted in editorial and publishing work in the French and German languages.

Present European Organization.—Europe had in 1904, 14 local conferences and 21 organized mission fields. These constitute 3 union conferences and 2 union mission fields. All are united in the General European Conference, organized in 1901. At the third general meeting, 1904, it was reported that 124 new churches had been organized within the two years, and 3,138 new members taken in. Total European Sabbath-keepers in 1904,

11,028.

GERMAN UNION CONFERENCE, ORGANIZED 1902.

Including Germany, Austro-Hungary, Holland, Russia, Balkan States ,and German (North) Switzerland. Popu-

lation, 266,200,000.

Organization.—Conferences: West German, Rhenish (Rhine Provinces), South German, East German, Prussian, South Russian, German-Swiss. Mission fields: Hungarian, Austrian, Balkan, North Russian, Midda Russian, Holland, Trans-Caucasian, German East African. In 1904, paid field laborers, 124; canvassers, about 200; Sabbath-keepers, 6,297.

Germany.—Area, 208,830 square miles, twice that of

Colorado. Population, 52,279,901.

The 1844 movement led many in Southern Germany to give attention to the Sabbath, and we know of some who then began to keep it. In 1860 a German pastor, of Elberfeld. West Prussia, began to keep the Sabbath, knowing of no other Christians doing so. By 1870 some of his flock had joined him in it. Several years later a passing beggar, given shelter by one of our Swiss Sabbath-keepers, told of these people in Germany. In 1875 J. N. Andrews and J. Erzenberger visited them, finding 46 Sabbath-keepers. J. Erzenberger labored in the region until, in 1876, our first baptismal service was celebrated in Germany. By canvassing, preaching, and Bible work, the truth continued to grow in Germany, though permanent workers were located there only in 1889, when the Hamburg mission was opened by L. R. Conradi, J. T. Boettcher, and other laborers. In 1893 a property which has served as a printing office, meeting hall, and mission, was secured in Hamburg, which became the headquarters for Germany. Here literature is produced in German, Dutch, Polish, Bohemian, Lettonian. and Esthonian (the two latter languages spoken in the Baltic provinces), Livonian, Slavic, Russian, Servian, Hungarian, Roumanian, Bulgarian, Grecian, Turkish, Armenian, etc. The German papers are the "Herold der Wahrheit" (Herald of Truth), and the "Gute-Gesundheit" (Good Health). The Hamburg house also prints the Holland paper, "Zions Wachter," and a Prussian and Hungarian quarterly. Canvassing for papers and books is a strong department of the work. Since 1899 Captain Christiansen, formerly with the ship "Pitcairn," has been the Hamburg ship missionary, now using a gasoline launch, "The Herald," for work among the thousands of ships annually calling in Hamburg harbor. At Friedensau. in the country, near Magdeburg, Prussia, is the German school, accommodating over one hundred students. Young people from Germany, Holland, Russia, Hungary, Poland, etc., may be met here. Here also is a sanitarium, a food factory, and a nurses' training school. A camp-meeting is held each year, attended by about eight hundred believers. Sabbath-keepers, 1904, 3,430.

Russia.—Area, 8,660,395, one-seventh of earth's land surface. Forty languages spoken. Population, 128,932,-173 (in Europe, 106,191,795).

German Sabbath-keepers in America sent literature to

German colonists in Russia, and in 1882 some in the Crimea accepted the Sabbath. In 1883 an aged member of the Milltown, South Dakota, church spent a year in the Crimea, and awakened much interest. In 1886, L. R. Conradi visited the Crimea, and organized the first church. He and his helper, Brother Perk, were imprisoned for teaching "heresy," and released by intervention of the United States minister. Fifty Sabbath-keepers were reported in the Crimea on this visit. Others were found by a journey up the Dnieper, near Kherson, and on the Volga, near Saratov. In this year Conrad Laubhan, of Kansas, returned to his former home in eastern Russia, and began work. He was followed in 1889 by Brother Newfield, who also returned to Russia at his own expense to carry the truth into the Caucasus. Elder Jacob Klein labored in Saratov, on the Volga, about this time, and was imprisoned for a time. From the German colonists the truth spread among Russian believers. On a second visit, in 1890, L. R. Conradi reported over five hundred Sabbath-keepers. Amidst imprisonments, exile, and persecution the truth made continual advance. literature was printed outside of Russia and sent in by letter post for the brethren to use. In 1895 the work started in the Baltic provinces in the Lettonian and Esthonian languages. Some German books could be sold. but only by perseverance did our brethren win the privilege of selling books in the Russian language. "Christian Temperance," by Sister White, was at last approved by the censor. This, with a small book of Bible readings and a few tracts, are the literature in Russian, Lettish and Esthoninan. About 1891 the leading members of a church were exiled to the Trans-Caucasus, near the Persian border. Other exiles have carried the truth into Siberia. In 1903, Dr. V. Pampaian and his brother, a nurse, began work in Tiflis, beyond the Caucasus. We have churches in St. Petersburg, Kief (the Russian holy city), Riga, Reval, etc. The field of our churches forms a continuous ring from Saratov, on the Volga, to the Don, the Caucasus, and the Crimea, thence on to Bessarabia and along the western border of Poland, thence on through the Baltic provinces to St. Petersburg. Sabbathkeepers, 1904, 2,033.

Austria.—Area, 115,903 square miles, twice the size of

Michigan. Population, 23,895,413.

Our work was opened by Elder J. P. Lorenz, who began private meetings in Prague in 1902. Several in this ancient city of John Huss were already keeping the Sabbath through reading. Work was begun in the German language, though one brother translated into Bohemian when necessary. A company was formed, and later Vienna was entered by Elder L. Mathe. Danger sometimes attends even giving away our literature. Selling is forbidden, and work is done under difficulties. In 1905 Austria had one church, three companies, and over forty believers, who sent assurance to the European general meeting that they were heart and soul with us, and courageous in pressing the work in Austria.

Hungary.—Area, 125,039 square miles, twice that of

New England. Population, 21,000,000.

L. R. Conradi passing through, about 1891, left a family keeping the Sabbath. No missionary was sent there until 1900, when Elder J. F. Huenergardt was located in Hungary, beginning work with German-speaking people, but quickly learning Hungarian. Believers are with us in Hungary representing the Hungarian, German, Servian, and Slavonic languages. A monthly is published in Budapest, called "Az Arato" (The Reaper). In 1904 Hungary reported two hundred twenty members in ten churches, from Budapest to the borders of Servia and Roumania.

Balkan States.—Roumania, Bulgaria, Servia, Montene-

gro. Population, 13,000,000.

The same Polish convert who took the Sabbath truth into Switzerland in 1864, preached it in Roumania. In 1883 a Roumanian believer attended the general meeting in Switzerland to plead for help, and Elder A. C. Bourdeau went to Roumania, and a church was organized. This effort being dropped, the members scattered, and the work faded out. Some years after, a number of German-Russian Sabbath-keepers moved into Roumania, near the Black Sea, and the work began again. Later some of these moved into Bulgaria. We have a company at Rustchuck, on the Danube. A number of Macedonians have begun to keep the Sabbath also. In 1903-04 one or two laborers had done Bible and colporteur work in the Balkans, and 67 Sabbath-keepers were reported at the end of 1904. No workers have entered Servia, but Servian believers are with us in Hungary. One brother, a physician, is with us in Macedonia.

Holland (including Flemish or Dutch-speaking Belgium).—Area, about that of Maryland and New Jersey.

Population, 8,500,000.

A few Hollanders became connected with our work on the German border. In 1893 Elder Klingbeil was sent from Germany and began canvassing among the German river boatmen of Rotterdam, while studying the Dutch language. Interests developed in Rotterdam, Amsterdam, The Hague, Leyden, etc. In 1901 Brother J. Wibbens joined the workers. In 1902 a sad departure from the truth over the sanctuary question—the idea being that the human body was the sanctuary—carried away the largest number of the believers. The movement came to naught, some returned, and the work went on. Antwerp, in Flemish Belgium, has been entered by public effort and a company raised up. The "Zions-Wachter," a monthly paper, is printed in Hamburg. The Sabbath-keepers in 1904 were 99.

SCANDINAVIAN UNION CONFERENCE, ORGANIZED 1902.

Including Norway and Sweden, Denmark, Finland, and Iceland. Population, 11,787,293.

Organization.—Conferences: Denmark, Sweden, Norway. Missions: Finland, Iceland. In 1904, Sabbath-

keepers. 2,416.

Opening of the Field.—The pioneer in opening work in the Scandinavian countries was Elder J. G. Matteson, who received the truth in America. He learned type-setting in order to get out the first tracts in the Danish language at Battle Creek, and ere long had a good work started among Scandinavians in America. Tracts and papers were sent by believers and to friends in Europe, and ere long calls came for preachers of the message to come over into Scandinavia.

Denmark.—Area, 15,289 square miles, over twice the

size of Massachusetts. Population, 2,185,334.

In 1877 Elder Matteson was sent to Denmark. At Vejle, in the southern part of the island of Jylland, he found three families keeping the Sabbath. In 1878 a church was organized at Sjalland. In this year Andrew and Knud Brorsen, brothers, joined the work, while Elder Matteson went to Norway. In 1880 the Danish

Conference was organized. A sanitarium was established at Skodsborg, near Copenhagen, with Dr. J. C. Ottosen in charge. Even royalty has shown friendly interest in this institution. In the extreme north, at Frederikshaven, is another sanitarium enterprise, in charge of Dr. N. P. Nelson. There is a school at this place also. The canvassing work has always been an important factor in the Danish field. Copenhagen is the conference headquarters. Sabbath-keepers in 1904, 718.

Norway.—Area, 124,445 square miles, about twice the

size of New England. Population, 2,000,917.

While laboring in Denmark in 1878, Elder Matteson was invited to visit Christiania by a man of influence there who had been reading our books. On this trip. Trondhjem, Bergen, and other points were also visited. Settling in Christiania, Elder Matteson opened meetings in a gymnasium. Crowds attended, and the few believers sold many tracts and gave away literature from house to house. In 1879 Brother J. P. Jasperson joined in the effort, and the Christiania church was organized. The priests attacked our work, but the interest increased until 1800 people were attending the lectures. A paper. "Tidernes Tegn" (Advent Tidings), was started, and a small hand press purchased. In 1885 the Christiania publishing house and meeting hall were erected. In the financial panic that came to Norway some years ago, this publishing house failed, but was redeemed by gifts of our brethren in all lands, and is still operated as a printing office, treatment rooms, and mission headquarters. There is a school in Bergen, and a second treatment rooms in Hammer. Sabbath-keepers are found in Christiania, Bergen, Trondhjem, Stavanger, and other parts, even to the far North, within the Arctic Circle. We have representatives among the Laplanders of the North. A Lapp stopped one night with one of our brethren and carried away some tracts. He was converted and brought others of his people into the truth. Preaching, corporteur, and Bible work, with nurses visiting. are the methods followed in Norway. Sabbath-keepers in 1904, 806.

Sweden.—Area, 172,876 square miles, a little larger

than California. Population, 5,009,632.

Literature sent from America created interest in the Sabbath truth, and in 1880 J. P. Rosqvist, of Sweden,

began to preach the message to his countrymen. A church was organized at Amat in 1882. Brother Rosqvist was called into court by the Lutheran priests for preaching heresy, and was sent to the Orebro prison for eight days. He then labored in Northern Sweden, bringing out several small companies. In 1882 J. G. Matteson visited Sweden, and a conference was organized. A corps of canvassers carried the truth from town to town. In 1883 O. Johnson, of Christiania, took charge of the work. A Swedish health magazine was started. Later the Swedish religious journal, "Tidens Tecken" (Signs of the Times) was established. Stockholm has been the publishing and conference headquarters. There is a school at Nyhyttan, and treatment rooms in Orebro, Gotteborg, and one or two other places. Membershp in 1904, 801.

Finland.—Area, 144,255 square miles, about the same

as Montana, Population, 2,520,439.

In 1892 Elder O. Johnson and two Bible workers, from Sweden, entered Helsingfors to begin work among the many thousands of Swedish-speaking people in Finland Meetings began in Elder Johnson's private home, to which interested ones were personally invited, permission being withheld to hold public meetings. Interests were awakened in country districts and by 1898 three churches had been organized. In that year Elder John Hoffman took charge of the work. Greater liberty for public meetings was secured, and books were printed in Finnish. The canvassing work was developed in both Swedish and Finnish literature, canvassers' institutes being held by Brother Z. Sherrig in Helsingfors and Abo. A missionary boat was used for a time in cruising among the islands off the Baltic coast, considerable literature thus being sold. In 1901 Elder Fred Anderson, of America, joined the workers, and A. Boetcher, of Hamburg, took charge of the publishing work in Helsingfors, where books and tracts are printed in Finnish and Swedish, and a paper in Finnish. Members are reported in Helsingfors, Abo. Borga, and other parts. Membership in 1904, 77.

Iceland.—Area, 39,756 square miles, a little larger than

Maine. Population, 70,972.

David Ostlund opened work in Iceland in 1897, soon learning the Icelandic language and beginning to preach, then translating "Steps to Christ" and "Prophecies of Jesus," which he sold over the island. In 1900 he began

to publish a paper. Reykjavik, on the west, was his first field, but later he removed to the eastern end, locating at Seydisfjord. A colporteur was sent to assist him in the work. They now have a church building. Membership, 1904, 12.

BRITISH UNION CONFERENCE, ORGANIZED, 1902.

Including England, Ireland, Scotland, Wales. Area, 120,989 square miles, about twice that of Michigan. Population, 40,188,827.

Organization.—Conferences: North England, South

England, Missions: Scotland, Ireland, Wales.

Opening of the Field.—During the centuries following the Reformation, Sabbath-keeping Baptists kept the light of Sabbath truth glowing in England. About 1620 John Trask and wife were imprisoned for Sabbath-keeping; she proved the more faithful, and died in prison after fifteen years. In 1661 John James had a large congregation of Sabbath-keeping Baptists in London. He was executed for his faith. When our own work was opened in England, a little remnant of these old Seventh-day Baptist believers still met in Mill Yard Chapel, East London, which had been a place of worship for Sabbath-keepers for two hundred years. Joseph and Samuel Stennett, whose Sabbath hymns are sung in all churches, were of these old congregations. Our work in England began in 1878.

England.—Area, 50,867 square miles, a little larger

than New York. Population, 27,483,490.

In 1878 Elder William Ings went from Basel to Southampton, and in a few months ten persons were keeping the Sabbath. Elder J. N. Loughborough began meetings in Southampton early in 1879. In the same year Miss Maud Sisley (later Mrs. C. L. Boyd) joined in the Bible work, and J. N. Andrews, of Switzerland, assisted for a few months. In 1880 the first baptismal service was held. In 1882 Elder A. A. John, Geo. R. Drew, and Miss Jennie Thayer joined the workers, the first opening work in Grimsby, the second taking up ship mission work in Hull and then in Liverpool, while Miss Thayer was secretary of the tract and missionary work.

First the American "Signs of the Times" was used in periodical work. Then an English two-page supplement was added to it. In 1884 M. C. Wilcox went over to start our English paper, "The Present Truth," in Grimsby. About this time J. H. Durland and S. H. Lane joined the workers, the latter being superintendent of the field for two years. In 1887 Elder S. N. Haskell became superintendent of the work, and the printing office and head-quarters were removed to London. Sisters Hurd, McKinnon, Owen, Bible workers, began work in London the same year. At that time there was one Seventh-day Adventist sister in London. A church was soon raised up in North London. Companies of canvassers were sent from America to inaugurate the canvassing work, which has been a very strong factor in all Britain.

Following Elder Haskell, Brethren D. A. Robinson, H. E. Robinson, W. W. Prescott, and O. A. Olsen were successively in charge of the work. In 1902 the British Union was formed, O. A. Olsen president, and North and South England became conferences, E. E. Andross first president of the former, E. J. Waggoner of the

latter.

In 1903 our people in America and England joined in raising \$15,000 for the purchase of a sanitarium in Caterham. Surrey, successfully conducted as a sanitarium and nurses' training school, in charge of Dr. A. B. Olsen. A small sanitarium is being conducted at Leicester, the Drs. Richards in charge. A health journal, "The Good Health," published at two cents, has been widely sold by the periodical canvassers. A food factory is operated in Birmingham. In 1902 Professor H. R. Salisbury went to London to establish a training college, which has done mest encouraging work. All lines of work carried on in America are represented in England. The publishing house in Holloway Road, London, employs about twenty Churches and companies exist in London, Southampton, Plymouth, Portsmouth, Isle of Wight. Wellingborough, Kettering, Leicester, Nottingham, Birmingham, Liverpool, Hull, Grimsby, Manchester, and other places. Sabbath-keepers in 1904, 969.

Scotland.—Area, 29,785 square miles, half that of Mich-

igan. Population, 4,025,647.

Canvassers from England pioneered the way in Scotland, Brother C. M. Dyer, of London, being one of the first. In 1898 R. M. Lamie returned from America to his native land, he and his son working in the coal mines near Glasgow, when not distributing our literature, while

Sister Lamie engaged in Bible and medical missionary work. In 1901 Elder Harry Armstrong, of London, was sent to Glasgow to open public work, over twenty Sabbath-keepers having taken their stand in that city. Elder W. A. Westworth took charge of the field in 1903, and in the same year Elder A. Ritchie was sent to Scotland, and W. B. Scott and others went over to engage in the book work. By the canvassing work interest had been awakened in many parts, and public meetings in tents in summer, and in halls in winter, had developed companies here and there. Members are reported in Glasgow, Paisley, Edinburgh, Kirkcaldy, Iverness, and other points. Sabbath-keepers in 1904, 131.

Ireland.—Area, 32,531, about the size of Maine. Population, 4,704,760. Three-fourths of the people Roman

Catholics.

In 1885 Elder R. F. Andrews held meetings in Armagh, Ireland. Here the first converts in Ireland joined our ranks. In 1889 Elder Wm. Hutchinson entered Ireland. Laborers engaged in England now and then spent some time in Ireland. Brethren McAvoy, Mussen, and others are laboring there. There is a small sanitarium in Belfast, Dr. J. J. Bell, superintendent. Canvassers have sold the literature all about North Ireland, Brother David McClelland having long led in this work. Ireland is more intensely Roman Catholic than Spain or Italy, and work for these people will be conducted under difficulties. Our work has only reached the North. The membership is found in Belfast, Banbridge, Armagh, and other towns. Sabbath-keepers reported in 1904, 124.

Wales.—Area, 7,442 square miles, size of New Jersey.

Population, 519,035.

Through reading our literature, the first converts were raised up in Wales, one of the first being W. H. Meredith, a miner, who has since labored in the ministry, now being in charge of the field. The first public effort in Wales was by J. S. Washburn and W. H. Meredith, who held meetings in Cardiff. In 1902, when the general reorganization of the British fields was effected, Wales was set apart as a mission field. By tent meetings, Bible work, and canvassing effort, the Welsh believers proving very active workers, the number of Sabbath-keepers has steadily increased. The work has been done almost entirely in the English language, while about half a mil-

lion speak only Welsh. "Steps to Christ" has been printed in Welsh, and other literature is being prepared. Monmouthshire, an English county, is included in the Welsh Mission field. The truth is represented in Cardiff, Newport, Swansea, Pontypridd, Barrydock, etc., and in 1904 the Welsh mission reported 140 members.

FRENCH-LATIN UNION MISSION FIELD, ORGAN-IZED, 1902.

Including France, Italy, Spain, Portugal, Belgium, and all Switzerland save the German-speaking portion in the North, with Algiers, Tunis, and Morocco in Africa as French mission fields. Population, roughly, 110,000,000. Protestants, only 1,000,000.

Organization.—Conference: Switzerland. Missions: France, Italy, Belgium, Spain, Portugal. Membership in 1904, 683.

French Switzerland (Roman-Swiss Conference).—The opening of the work in the French-speaking portions of Switzerland has been told in the story of the beginning in Europe. The Sunday-law restrictions and the imprisonment of H. P. Holser for Sunday work in the Basel printing office, led to reducing the printing establishment, the large office building being transformed to a sanitarium. Shortly after, in 1895, Dr. P. A. De Forest arrived to take charge of it, as the Institut Sanitaire. A French health journal had already been published, "Le Vulgarisateur," and a food factory was operated in the institution.

In 1904 the Basel institution and property were exchanged for a country place, of ninety acres, and buildings at Gland, between Geneva and Lausanne, on Lake Geneva, where a sanitarium training school and food factory for the Latin Union mission field have been established. At one time Voltaire, the famous French infidel, occupied this place at Gland, now consecrated to the work of the message.

Sabbath-keepers in 1904, 457. Membership is found in Geneva, Lausanne, Berne, Chaux-de-Fonds, and other places.

France.—Area, 264,092, slightly larger than the Lake Union Conference, Population, 38,517,975.

In 1876 Elder D. T. Bourdeau, who had labored in

Switzerland, pioneered the way in southern France. Public meetings were prohibited, and no more than twenty persons could assemble for meetings in a private house. Only publications authorized by the archbishop at Paris could be legally sold. Yet at Valance seventeen converts were baptized, and in other places some accepted the Sabbath. Within the next few years an increasingly liberal policy was adopted by the government, and public meetings were possible. Efforts were made in Branges and Nimes.

In 1888 an effort was made to establish self-supporting canvassing work in France, E. P. Auger being sent from America, joined by Brother Prudent, of Switzerland. The workers were unable at that time to succeed, owing to strong priestly influence. Both were made ill by privations, and Brother Prudent died in the hospital of Mont Celiard. Through the following years something was done in southern and western France by workers from Switzerland.

In 1901 the first work was begun in Paris, and the French paper was transferred there from Basel, Elder J. Vuilleumier editing it. Professor B. G. Wilkinson was sent to Europe in 1901, and became superintendent of the Latin Union on its organization. He held an institute for French workers in Geneva in the winter of 1902-03, and in the winter of 1903-04 conducted another in Paris. A number of young workers went out from these schools into service. Brother F. Nussbaum, of Switzerland, was a leader in canvassing work. Energetic work was taken up in Paris, and a church organized. Elder H. Dexter and family went to France in 1905.

In 1904 France reported 154 members in Paris, Valance, Nimes, Nice, Lyons, and other parts.

Belgium.—Area, 11,373 square miles, nearly as large

as Missouri. Population, 6,586, 593.

In 1897 an aged Baptist, of Liege, began to keep the Sabbath through reading our French literature, and C. Augsburger, a colporteur of Switzerland, was sent to labor in Liege. Next year C. Grin, of Basel, joined him, and a year later, on the visit of Elder J. Erzenberger, a church of ten was organized in Jemeppe, near Liege.

In 1902 Brother Grin, then the only laborer, opened near Charleroi, but died soon after, leaving no worker in all the country. Elder J. Curdy was placed in charge

of the field in 1903, and with a brother assisting has worked mostly about Charleroi, a mining center. House-to-house Bible work and selling the French literature are the chief methods of pioneer labor.

In 1904 twenty-two Sabbath-keepers were reported. The portion of Belgium along the Holland border, including Antwerp, is mainly Dutch-speaking, and belongs to the Holland mission field.

Italy.—Area, 110,646 square miles, twice the area of

Iowa. Population, 31,667,946.

The message first found foothold in Europe in the Piedmont Valley of Italy, under the teaching of that Polish convert whose story we have told. We next hear of it in Naples. Dr. H. P. Ribton, of Naples, learned of the Sabbath through Seventh-day Baptist literature, and of the advent truths through our literature from Basel. Switzerland. Elder J. N. Andrews visited him in 1877, and baptized him and his family at Puteoli, near Naples, the place where Paul landed in Italy on his journey to Rome. Italian tracts were supplied Dr. Ripton, and by his efforts a little company accepted the truth in Naples. Having removed to Alexandria, Egypt, Dr. Ripton and three of the Italian brethren were slain in the massacre of Europeans that occurred in that city June 11, 1882. To aid the struggling little work left at Naples, the Basel house began in 1884 the publication of an Italian paper, which was ere long discontinued.

In 1884 Elder D. T. Bourdeau visited the island of Corsica, where a little French and Italian-speaking company embraced the truth. Later he visited Torre Pellice, in northern Italy, and held a course of lectures assisted by Elder A. C. Bourdeau and the Brethren Vuilleumier, of Switzerland. A church was organized. Considerable colporteur work was done in these Waldeusian valleys, and

in later years Elder J. Curdy labored here.

Two sisters in Rome had begun to keep the Sabbath in 1898 through reading, and had translated some tracts into Italian. In 1903 Elder C. T. Everson and wife and Mrs. Schell were sent to Rome to open work in that city of the Caesars and popes, and several there ere long accepted the truth.

In 1904 the Italian mission reported 45 members.

Spain.—Area, 197,670 square miles, the same as Minnesota, Iowa, and Missouri combined. Population, 17,-

565,632.

In 1903 Brethren Wilkinson, Vuilleumier, and Robert, of the French-Latin Union visited Spain to decide upon a location for the first work. In the same year, Brother Walter Bond and wife and Frank Bond, from California, began work in Barcelona. Early in 1904 Elder W. Robinson, of Wales (who accepted the truth in Argentine, South America), joined the Brethren Bond. In June of the same year Professor Wilkinson administered our first baptism in Spain, three converts being baptized in Barcelona.

Portugal.—Area, 36,038 square miles, a little larger

than Maine. Population, 5,049,729.

The first workers to set foot in Portugal were C. E. Rentfro and wife, of Iowa, who landed in Lisbon in October, 1904, and began the study of the language. They had a few Portuguese tracts, and the Brazilian paper to use.

Mission Fields.—The provinces of Morocco, Algeria, Tunis, and Tripoli, northern Africa, are considered mission fields of the Latin Union. In 1886 a man in Oran, Algeria, a Spanish Protestant, accepted the Sabbath through reading our French paper. Through his influence a number joined him in Sabbath-keeping, and a worker from Switzerland organized a church in Oran, in 1889. The leader, however, a baker, lost all his business in the bitter opposition encountered, and soon moved from the place. Eleven members moved to South America, and the company in Oran was scattered and lost sight of. In 1905 S. Jesperson and wife, formerly of Jerusalem, were sent by the Latin Union Mission to Algiers.

ORIENTAL MISSION, UNDER THE EUROPEAN OR-GANIZATION.

Including Turkey, Syria and Palestine, Egypt, and Greece. Population, about 50,000,000.

Organization.—Missions: Turkish, Syrian, Egyptian. Greece unentered. In 1904, Sabbath-keepers, 268.

Turkey.—Area, 1,576,677 square miles, half that of the United States, excluding Alaska Population, 38,790,736.

A Greek shoemaker, Brother Anthony, from California returned to his former home in Constantinople about Through him a young Armenian student, Z. G. Baharian, found the Sabbath truth, and in 1890 came to Basel, Switzerland, to study. After a time be returned and began work by translating and duplicating sets of Bible readings, visiting among his people. At once converts were found. Brother Baharian and his associates were several times imprisoned, and forbidden to preach and believers were often persecuted. In 1903 the government refused absolutely to allow Brother Baharian to go about among the churches, and in 1904 he was sent to his home province, near Tarsus, and imprisoned along with two other laborers. In 1903 Dr. A. W. George was sent to Turkey to take charge of the field and to open medical work in Constantinople, in 1904-05, Brother Baharian and three workers were imprisoned for a year. Believers are located in Constantinople, Nicomedia, and in the provinces of Bithynia, Galatia, Pontus, Iconium, and Cilicia, where Paul once labored. Sabbath-keepers in 1904, 216,

Syria and Palestine.—Population, 2,700,000.

Elder H. P. Holser visited Palestine early in 1898, and on his return made a call at a general meeting in Hamburg for a volunteer to open work in the Holy Land. Elder J. S. Krum and wife responded, beginning canvassing work among the German colonies at Joppa and on the plain of Sharon, by Mt. Carmel, and near Jerusalem. In 1900 Brother F. Hoerner, from the Basel Sanitarium, established a medical mission in Joppa, and later Brother Krum established one at Jerusalem, first operating it himself, with helpers who had accepted the truth, and then being relieved by Brother S. Jespersson and wife, trained nurses, of Basel. A Syrian convert, who received the truth in America, joined the workers in 1903. In 1904 a German nurse, Brother J. G. Teschner, sent to Jerusalem to take up Brother Jospersson's work, died of fever a few months after arrival. This is a difficult field, a land of warring faiths, whose members fight over the "holy places," while most of the population is Arabic speaking, and of the Mohammedan religion. In 1904, Sabbath-keepers, 17.

Egypt .- Area, 400,000 square miles, nearly twice the

size of Texas, Population, 9,811,542.

From the time when Dr. Ribton and two Italian brethren were slain in the Alexandria riots of 1882, no efforts were made by us for Egypt until Elder H. P. Holser's visit in 1898. Several Armenian brethren, from Turkey, had moved to Egypt and were doing what they could in Cairo and Alexandria. An Italian brother, J. Lenzinger, was sent as a ship missionary to Port Said at this time, and in 1899 Louis Passebois and wife, and Sister Schlegel, nurses, located in Cairo. Brother Passebois opened a health home and restaurant, combining Bible work with their effort. A native minister, a Copt, working for the Presbyterians in Upper Egypt, near ancient Thebes and Luxor, found the tract, "Is the End Near?" He thanked God upon his knees for the light, sent to Cairo for more tracts, was visited, and accepted the Sabbath, laboring since for us. On L. R. Conradi's visit in 1901, the first church was organized in Cairo, the baptism being administered in the Nile. In 1902 Elder W. H. Wakeham was sent to take oversight of the work. and Miss Ella McIntyre, nurse, and Dr. J. M. Keichline were also added to the force. Our Coptic minister has command of the Arabic, so that, altogether, work has been done in English, French, German, Armenian, and Arabic. A small book on the prophecies of Daniel has been published in Arabic, and sells readily. Our tracts have made the name, "Sabtaeen," as the natives call us, familiar in many villages from Alexandria to Assuan. A company at Alexandria is in charge of an Armenian brother. Our mission headquarters is in Cairo. Sabbath-keepers in 1904, 35.

Area, 11,521,530 square miles—one-fifth of the land area of the earth. Population (estimated), 180,000,000. About one-third of the population Mohammedans.

Africa

SOUTH AFRICAN UNION CONFERENCE, ORGAN-IZED, 1902.

Including practically all the British sphere of influence in South and Central Africa. Population, 1,150,000

Europeans, 8,000,000 Africans, in territory entered, while millions more are in the Central African territories which this union conference must enter.

Organization.—Conferences: Cape Colony (including Orange River Colony) and Natal-Transvaal. Mission fields: Matabeleland, Basutoland, Nyassaland, and Barotseland. In 1904, ministers, 9; licentiates, 5; total

paid laborers, 28. Sabbath-keepers, 607.

Cape Colony.—Our work in South Africa began about 1886. Several members of the Wessels family first learned of the Sabbath through reading their Bibles. On one occasion the question was raised as to the propriety of running the windmill on Sunday. In a jesting way, it was suggested that if they wanted to be so particular, they should take the Sabbath literally, and observe the seventh day, according to the commandment. This started thought on the matter. Some were troubled over it until they were led to make a thorough search of the Scriptures, and, as a result, to begin the observance of the Sabbath, knowing of no others observing it.

Shortly after, they met a miner in the Diamond Fields, an old brother who had accepted the truth in America. Learning of our work from him, literature was ordered, and an appeal sent to the States for help. Elders D. A. Robinson and C. L. Boyd and their wives, and George Burleigh and R. S. Anthony, canvassers, reached Capetown in July, 1887. Brethren I. J. Hankins, A. Druillard, and A. T. Robinson, with their wives, were among the early workers who followed later. Brethren S. N. Haskell, O. A. Olsen, and W. W. Prescott visited this field

at different times.

In 1892 the Cape Colony Conference was organized, with headquarters in Capetown. In that city, two papers are published—the "South African Sentinel" and the "South African Missionary." At Claremont, a suburb of Capetown, is a college, and at Plumstead, another suburb, a sanitarium is in operation. Treatment rooms are established in two or three other cities. In 1904, 371 Sabbath-keepers were reported, in Beaconsfield, Bloemfontein, Capetown, East London, Kimberley, and other cities in the Colony.

Natal-Transvaal Conference.—Until November, 1902, Natal and the Dutch republics were mission fields of the Cape Colony Conference. In 1902 they were organized as an independent mission field. At the next annual meeting the territory was organized as a conference, G. W. Reaser first president, with two churches, two companies, and a few scattered Sabbath-keepers. A schoolhouse had been erected near Pietermaritzburg. The headquarters and book depository are located at Pietermaritzburg. Treatment rooms are established there, also. The work is represented in Durban, Maritzburg, Johannesburg, Bloemfontein, Pretoria, and several

other points. Membership in 1904, 106.

Matabeleland, our first mission in heathen countries.—The Foreign Mission Board had for some time contemplated the starting of a mission in Central Africa. When the Chartered Company opened up Matabeleland, it was decided to act. The Cape Colony Conference donated \$2,500 toward the enterprise. Early in 1894 a party, consisting of P. J. D. Wessels, F. Sparrow, E. J. Harvey, L. Guoff, and A. Druillard, set out from Capetown to seek a mission site. They reached Buluwayo July 4, and after a few weeks' looking over the country, selected what is now known as the Mission Farm, a tract of 12,000 acres, thirty-five miles west of Buluwayo. Brother Sparrow was left in charge of the farm.

At the General Conference in 1895, Elder G. B. Tripp and family, Brother W. H. Anderson and wife, and Dr. A. S. Carmichael were assigned to pioneer school and evangelical work in this new mission. They reached the farm July 26, 1895. The first three months were spent in trading with the natives, marketing the grain, building houses, and preparing for the rainy season. In March, 1896, a rebellion among the natives broke out, and the workers were compelled to leave the farm, going for safety to Mangwe, a town sixty miles to the southwest. Here they camped, more or less exposed to the weather, with little food, less money, and no comforts, until the latter part of July, when the men returned to the farm, Sisters Tripp and Anderson following in September.

Then came the long, severe famine, continuing until April, 1897. Food was scarce, but God's word never failed them, and their need was supplied. It was during this time that a number of children were taken into the different families.

In September, 1897, Elder Armitage and family joined

the corps of workers, and during the holiday season that year, Elder O. A. Olsen and Dr. Kate Lindsay paid them a visit.

Death invaded the mission early the next year, and from the close of February until the first of May, Elder Tripp, his son, Dr. Carmichael, Brother Sparrow's little girl, Sister Armitage, and the native teacher were laid to rest. This was attributed largely to the exposure and hardship during the war and the famine which followed.

In April, 1899, the mission was strengthened by a large company of workers, among whom was Elder F. L. Mead, with his family, who took up the work laid down by Brother Tripp. Two outstations were opened, and

work in the various lines strengthened.

In October, 1901, while en route to a conference at Capetown, Brother Mead was stricken down with pneumonia, and died at Kimberley. For a time Mrs. Mead and her son and daughter worked faithfully at the mission, later going to Claremont, near Capetown, where Mrs. Mead died February 10, 1904.

Brother M. C. Sturdevant, with his wife, who is now in charge at the mission, went from America in 1902. A training school is conducted at this station, from which native teachers are sent out into the surrounding kraals (villages). On Sabbath afternoon, Bible work is carried on in the kraals by the native boys. Church members

in 1904, 75.

Somabula Mission .-- In 1901 Brother and Sister Armitage (formerly Sister Tripp) opened a mission station near Gwelo, about 150 miles northeast of the first Matabele mission. They took with them several of the native boys who had been taken into their family at the time of the famine. A school was opened, and soon they had an average attendance of forty. Two of the older boys from the mission farm were able to assist in the teaching. A few of the boys have been sent out as teachers into the surrounding kraals. The first baptism at this station took place in July, 1903, on the occasion of a visit from Elder W. S. Hyatt and wife, when eight of the oldest boys were baptized. Mrs. Hyatt spent some time at Gwelo, assisting in the work. She also rendered valuable service at the Matabele mission farm for months, while Brother and Sister Anderson were on furlough to the States.

Nyassaland.—In 1902, through the influence of Joseph Booth, formerly a Seventh-day Baptist, the General Conference purchased a mission station at Cholo, Nyassaland, from the Seventh-day Baptists at Plainfield, N. J., and Elder T. H. Branch and family (colored) accompanied Brother Booth to the new station, in the southern part of British Central Africa. Miss Mabel Branch at once began school work.

In 1903 Brother J. H. Watson, with his family, was sent out to join the mission, but Brother Watson succumbed to the fever before he had spent one year in the field. Mrs. Watson and their little son returned to the

Cape, where she is engaged in the work.

Brother Branch is now in charge. His wife is a nurse, and his daughter a teacher, so they are able to carry forward the various lines of missionary work. A school is held at the station, three native boys assisting in teaching. The last report showed an enrollment of 66, the larger proportion coming in from the villages. In 1904, 90 acres of the land were under cultivation, all of the work being done by the natives, with their one farming implement, the hoe. They raised peanuts, potatoes, sweet potatoes, corn, pumpkins, beans, maize, etc.

Basutoland.—The beginning of this mission reaches back to 1896, when Elder S. N. Haskell visited Africa. At a series of meetings held in Kimberley, there was a native—Brother Moko—present, who afterward accepted the truth. He went with Brother Haskell to Basutoland, where they met Brother Kalaka, a native who had been educated by the first missionaries to that country. With Brother Kalaka he visited different parts of Basutoland.

They met a certain chief. In the course of their conversation with him, the chief was so impressed with an illustration that Brother Haskell used, that he invited him to come there and establish a mission. Afterwards, when Elder J. M. Freeman, our pioneer missionary to the Basutos, visited the chief, the counselors were opposed to giving him land for a mission. But the chief remembered Elder Haskell's conversation with him, and reversed their decision.

The mission was opened in a little room 13 by 14 feet, where Brother Freeman lived and held his meetings. When all the furniture was removed, it would not accommodate the interested natives.

In the spring of 1904, Brother and Sister J. A. Chaney took up the work. The station is located at Kolo, Mafeteng, and consists of a farm of about eight acres, with a little house of three rooms built of sun-dried brick, plastered inside and out. A school is conducted at the mission, one native teacher assisting. "Steps to Christ" was translated into the Basuto language by

Brother Kalaka, who died in 1903.

Barotseland.—In 1903 Brother W. H. Anderson, of the Matabeleland mission, pioneered the way into Barotseland, beyond the Zambesi River, securing land for a mission station near Kaloma, about 200 miles beyond Victoria Falls. The plot consists of 5,000 acres, including three miles of river front on the Makei River. The elevation is 4,800 feet. There are six native kraals on the farm. The natives grow corn, Kaffir corn, sweet potatoes, peanuts, beans, pumpkins, etc. During 1904, while on a furlough to the States, Brother Anderson assisted in raising a fund to open the work in that new field, and early in 1905 set out on his return, accompanied by his wife and little girl, and his mother. Several young men from the Matabele Mission accompanied them and school work was begun at once, when suitable buildings had been erected.

Kaffir Mission.—The Cape Colony Conference has had Brother R. Moko, a native laborer, working among the Kaffirs of the Colony. In 1904 the calls from this people were such that Elder G. W. Shone was appointed to this work, and he and Brother Moko began a permanent campaign among the Kaffirs. The message has spread among them and calls come from various districts for labor. A permanent mission site and building for training-school work are contemplated. The native people of the Colonies have schools, literature, church organizations, and other products of civilization and Christianity. Among these people helpers should be trained for the unevangelized tribes.

OTHER MISSIONS.

Gold Coast Mission.—Our first representatives to the Gold Coast, in West Africa, were Brethren R. G. Rudolph and E. L. Sanford, who were sent out in 1894, in response to calls for help from a few Sabbath-keepers in that region. These had learned the truth through read-

ing matter furnished by the International Tract Society. They reached Appam, February 22, where they found some Sabbath-keepers. Cape Coast Castle was chosen as headquarters for a mission station. In a few months Brother Sanford was driven from the field because of frequent attacks of fever. In October, 1895, Elder D. U. Hale, Brother and Sister G. T. Kerr (nurses), and G. P. Riggs (canvasser) arrived at Cape Coast Castle.

For a time much success attended the medical work, and many came from adjacent towns and villages to receive treatment. But our workers were soon made to realize that they were in a country which had been properly termed "the white man's grave." Twenty days had not passed after their arrival before Elder Hale was stricken very low with the fever. From that time on, the letters written by our Gold Coast missionaries contained sad accounts of sickness, suffering, and death.

The two children of Brother and Sister Kerr soon lay sleeping in the grave. Brother Riggs, after faithfully scattering the printed page for eight months, was obliged to leave the field. He died in Liverpool, from disease contracted in Africa. Because of ill health, Brother and Sister Kerr went to Capetown, South Africa, and in the latter part of 1897 Elder Hale returned home. A few Sabbath-keepers on the Gold Coast remained faithful. and continued to call for missionaries. Early in 1903 Elder D. U. Hale returned to the Gold Coast, with his family. Brother and Sister J. M. Hyatt accompanied them. In less than a year Brother Hale and his family had to hasten away to save his life. Brother and Sister Hyatt remained in the field. After the General Conference of 1905 Elder D. C. Babcock and wife, of British Guiana, were appointed to West Africa. While awaiting their arrival Brother Hyatt visited Sierra Leone and found much interest there. Elder Babcock made his headquarters at Freetown, Sierra Leone.

German East Africa.—This mission station is the fruit of the efforts of the German Union Conference. A fund of three thousand dollars was raised before the work was undertaken, and the first-day offerings were devoted to that mission. On November 12, 1903, Brethren J. Ehlers and A. C. Enns, the latter a trained nurse from America, reached Dar-es-Salaam, an East African port, about twenty-five miles south of Zanzibar. On Novem-

ber 25, a cablegram was received in Hamburg, announcing that a mission site had been secured in the Pare mountains, among the Wapare people. One worker, Bro. Wunderlich, of the second party, fell a victim to

fever, dying in 1905.

The mission property consists of thirty acres of land, almost all under cultivation in maize. It is 3,600 feet above the sea-level. The buildings are being erected upon the most elevated part of the land. It is considered a very healthful location. The site selected has been known as Momba, but the government permitted the brethren to change it to Friedenstal—The Valley of Peace. This station when opened was the only mission in the South Pare range, which is fifty miles long. But the Leipsic Lutheran Mission, laboring in the North Pare range, has since opened a mission about eighteen miles from Friedenstal.

The leading language in this district is the Swaheli. It is used by the government officials, spoken by the coast people, and understood by the carriers. It is somewhat related to the Arabic. The Bible and considerable other literature has been translated into it.

In March, 1904, Elder L. R. Conradi visited this mission. He was accompanied by four additional laborers. He remained five weeks, and left the workers busily engaged in erecting their mission buildings.

Australasia and Polynesia

AUSTRALASIAN UNION CONFERENCE, ORGAN-IZED. 1894.

Including Australia, New Zealand, the Polynesian Islands, and the East Indies and Malay Peninsula.

Organization.—Conferences: Victoria, New South Wales, South Australia, West Australia, Queensland, Tasmania, New Zealand. Missions: Polynesian Islands and the East Indies, Malay Peninsula, and the Philippines, all under the Union direction. In 1904 Sabbath-keepers were reported as follows: Victoria, 616; New South Wales, 797; South Australia, 334; West Australia,

275; Queensland, 259; Tasmania, 234; New Zealand, 485; Polynesian Islands and the East Indies, 407. Total, 3,435.

OUR WORK.

Australia.—Population, 3,500,000. In 1885 the first party for Australia sailed from San Francisco. It consisted of S. N. Haskell, J. O. Corliss and family, M. C. Israel and family, and Brethren William Arnold and Henry Scott. Tent meetings were held in Melbourne, and a company of Sabbath-keepers formed. Brother Arnold was successful in canvassing for "Thoughts on Daniel and Revelation." A printing outfit was secured, and a paper-"The Bible Echo" (now called Signs of the Times)—was established. By the end of 1886, the Melbourne church had a hundred members. Within a few years Elders W. L. H. Baker, W. D. Curtis, and G. C. Tenney joined the work. Interests were developed in Sydney (N. S. W.), Adelaide (South Australia), and other centers. In 1888 Elders Israel and Baker opened meetings at Hobart, Tasmania, and a church was established.

In 1889 the Melbourne publishing house was erected. In 1891 Mrs, E. G. White, W. C. White, G. B. Starr, and others began work in Australia. For nearly ten years Mrs. White remained in the country, aiding in developing the work in every department, and in forming here the first union conference organization, the plan on which all the world-wide work is now organized. 1892-03 L. J. Rosseau went to Australia in the interests of the educational work, W. D. Salisbury as manager of the publishing house, and Elders W. A. Colcord and A. S. Hickox. At this time A. G. Daniells, of New Zealand, had joined the workers in Australia. An industrial training headquarters, the Avondale school, was established in Cooranbong, N. S. W., Prof. C. B. Hughes being first principal. The enrollment in 1904 was 191. The school press prints "The Australasian Good Health." the "Union Conference Record," and tracts in native languages of Polynesia. Treatment rooms were started in Sydney by A. W. Semmons, a nurse, these subsequently to grow into sanitarium work, first under Dr. Edgar Caro, later in charge of Dr. D. H. Kress, now superintendent of the Wahroonga Sanitarium, in a suburb of Sydney. There is also a Hydropathic Institute in Adelaide, South Australia. The Avondale school conducts a health food factory.

The canvassing work in Australia has proved a very strong factor, E. R. Palmer, from this country, having joined local workers in developing a strongly organized

force for circulating literature.

Queensland was opened in 1893, and West Australia in 1895. Churches and companies are established in all the capitals and leading towns. Australia has become a strong training ground in educational, publishing, and medical departments. It is the base of operations for the island work in the South Pacific and East Indies. Elder G. A. Irwin went out in 1901, to take the presidency of the Union. At the General Conference of 1905, Elder G. A. Irwin was called to remain in America, and Elder O. A. Olsen went to Australia to take the Union presidency. Elder L. A. Hoopes also joined the Australian cause. In 1906 the printing office was removed from Melbourne to Warburton, a country village, 48 miles eastward of Melbourne.

New Zealand,-Population, 744,000. Elder S. N. Hajkell was the first of our workers to visit New Zealand. He went there from Australia in 1885, making but a short visit, hoping to secure agents for the new "Bible Echo." Holding a few meetings in Auckland and Kaeo with some interested in the coming of Christ, several began to keep the Sabbath. A few months later, on a second visit, the first baptismal services were held at Kaeo, the residence of the Hare family, quite a number of whom had decided for the truth, and our first New Zealand church was organized. In 1886 A. G. Daniells went to New Zealand, and opened public meetings in The cause has grown steadily from this be-Auckland. ginning. Robert Hare, a young Wesleyan preacher at the time of Elder Haskell's visit, afterward attended school in America, and has labored in New Zealand and Australia. In 1892 Elder G. T. Wilson went to New Zealand, and in 1893 William Crothers went out to engage in the canvassing work. Preaching, canvassing, and, later, medical work, have been the methods used. New Zealand has a little sanitarium at Christchurch, Dr. G. H. Gibson in charge. Some work has been done among the Maoris, the natives, but work for these peoples is still

waiting to be vigorously taken up. The Maoris number about 39.850.

POLYNESIA, OR SOUTH PACIFIC ISLANDS.

In 1886, Brother John I. Tay started for Pitcairn Island, the home of the famous mutineers of the ship "Bounty." He worked his way as ship carpenter to Tahiti, and then providentially secured passage to Pitcairn on a ship of the British navy. He was allowed by vote to land, though contrary to the island policy. He arrived October 18, 1886. Miss McCoy, of Pitcairn, recorded: "October 30, 1886, the church on Pitcairn sland unanimously kept the seventh-day Sabbath of the Lord our God." The people desired baptism, and Elder A. J. Cudney endeavored to reach them. The ship chartered at Honolulu for the effort was never heard from, and was evidently wrecked. Then the ship "Pitcairn" was built by the Sabbath-school offerings, and launched in San Francisco Bay, for island service.

First Cruise.—On October 20, 1890, the "Pitcairn" passed out through the Golden Gate to the Pacific Ocean, on its first voyage to the South Sea Islands. Captain Marsh was in command. The missionaries on board were: Elders E. H. Gates, A. J. Read, John I. Tay, and their wives. On November 25, Pitcairn Island was sighted. Here the ship's passengers and crew were heartily welcomed by the islanders. Before the vessel left, 82 had been baptized. On this tour the "Pitcairn" visited the Society Islands, the Tonga or Friendly group, the Cook, Samoan, and Fiji group, also Norfolk Island, leaving literature for English and French-speaking people. They left Sabbath-keepers in many of the islands. On her return to Pitcairn Island, en route to California. two of the outgoing company were missing. Brother Tay having fallen asleep at Suva. Fiji, and Captain Marsh at Auckland, New Zealand. Elder A. J. Read and wife remained in the Society Islands, and Elder and Mrs. E. H. Gates on Pitcairn. The vessel returned to San Francisco in November, 1892.

Second Cruise.—January 17, 1893, with Capt. J. Christiansen in charge, the second tour began. The outgoing missionaries were Elders B. J. Cady, J. M. Cole, E. C. Chapman, and wives, Dr. M. G. Kellogg, Hattie Andre,

and Brother J. R. McCoy, of Pitcairn. Raratonga, Rurutu, Raiatea, Pitcairn, and other islands were visited

during this trip.

The interest in our work in the Society Islands was not confined to the comman people, but members of the ruling family united in urging their plea for a teacher. After a general meeting, in which the question of calling for a missionary was discussed pro and con for three days, a strong plea was sent to our friends for a minister to be left in Tahiti. One of the old chiefs who presented the plea, said: "The people of Raiatea have for a long time refused to allow any missionary to come among them. Now God has softened their hearts, and they ask you to give them a missionary. Don't refuse, lest they go back to serving the devil, and you will be to blame for it." In response, Elder and Mrs. B. J. Cady were left to carry on the work on that needy island, with Brother and Sister E. C. Chapman to assist.

Brother and Sister Cole spent some time in Norfolk, going later to the Fiji group. Sister Andre remained on Pitcairn Island. Dr. M. G. Kellogg connected with the

work on the Tongan Islands.

Third Cruise.—The "Pitcairn" left San Francisco June 17, 1894, on her third cruise, with Captain Graham in charge. She carried the following missionaries: D. A. Owen and family, Dr. and Mrs. J. E. Caldwell, Mr. and Mrs. G. O. Wellman, Lillian White, Mr. and Mrs. R. G. Stringer, Mr. and Mrs. Buckner, and Brother J. R. Mc-

Coy, his daughter, and Sister Maud Young.

The vessel touched first at Pitcairn, leaving Brother and Sister Buckner and Brother McCoy and daughter. The ship visited Tahiti, leaving Brother and Sister Wellman and Lillian White. On their return trip, these friends were taken to Raiatea, to assist Brother Cady. At Rurutu Brother and Sister Stringer and Sarah Young remained, the latter having been taken on board at Pitcairn. Dr. Caldwell and wife, and Brother Owen and family, and Maud Young remained at Raratonga. The vessel reached San Francisco on its return trip, December 27.

Two later cruises were made among the islands, strengthening the work, carrying additional laborers and supplies. In 1900 the "Pitcairn" was sold, and sent to

the gold fields of Cape Nome, Alaska.

Society Islands.—Elder B. J. Cady and wife are still in charge in this group. They are located on Raiatea. We have 5 churches and companies in the group, with a membership of 80. An industrial school is being conducted on Raiatea, about six miles out from the village. Miss Anna Nelson, of Wisconsin, is the teacher. Besides the students from the other Society Islands, there is one from Pitcairn, one from the Austral group, and one from the Cook Islands. A conference was held on the school farm in 1904, and at its close five of the students were baptized. A church building was dedicated in Tahiti in 1904.

Samoa.—A sanitarium was opened early in the history of the work in Samoa, by Dr. F. E. Braucht. Dr. A. M. Vollmer and wife, both physicians, were for a time connected with this institution. From time to time evangelistic workers have labored in Samoa. Tracts in the Samoan have been distributed in the different islands of the group. "Christ Our Saviour" has lately been translated and published. A few Sabbath-keepers have developed as a result. The work has gone very slowly in

Samoa, however.

Fiji Islands.—In Fiji, Elder J. E. Fulton is in charge, with Elder C. H. Parker and others connected with them. They have a number of tracts in the Fijian language, an abridged edition of "Great Controversy," and a book of Bible readings. A paper—the "Rarama,"—(Light-Bearer) is published and widely circulated. With a small power launch and a little sailing cutter they are able to visit the different islands of the group. They have ten churches and companies, with almost 200 Sabbath-keepers. There are three schools, the leading one just established at Ovalau, on 400 acres of land, providentially secured. Here they expect to train workers for the islands beyond Fiji.

Raratonga.—The work in Raratonga is under the charge of Brother and Sister A. H. Piper, of Australia. Sister Evelyn Gooding, trained in Australia, teaches the church school. There are more than 50 Sabbath-keepers scattered about this group. The early history of the message in Raratonga is very interesting. Early missionaries, not recognizing the day-line in travel to the islands, taught the people to observe the day of rest on the seventh day, instead of the first. Not until our

workers arrived was there any agitation on the Sabbath question. But soon after our work was opened, an attempt was made to change the day of religious worship to Sunday, and this continued until it was accomplished by legal enactment. Instead of hindering the message, it helped it forward. Many people suffered persecution rather than work on the Sabbath, some later identifying themselves with us. Our first church building in Raratonga was dedicated in May, 1903.

Tonga Islands.—Brother and Sister E. S. Butz labored in Tonga. In 1901-2 they were in Amerca and in 1905 were called to Australia. Tonga has now an earnest little company of Sabbath-keepers, and a school taught by a sister from Australia. A church building was recently completed. Several tracts have been translated

into Tongan.

Norfolk Island.—A small company of Sabbath-keepers is still faithful on Norfolk Island. Sister Belden, who went with her husband to Norfolk Island in the early days of our work there, is doing all she can to hold up the light of truth and encourage the little company of Sabbath-keepers.

Pitcairn.—This island is associated with the Society Island mission organization. Brother Cady visited them during 1904, and reported a profitable time. The population of the island is 154. About one-half of these are

members of the church.

East Indies.—Population, 40,000,000. In 1903 the East Indies, including Singapore and the Malay Peninsula, were added to the Polynesian field, and placed under the supervision of the Australasian Union. Elder R. W. Munson and family, formerly Methodist workers in Singapore, entered Sumatra for us, in 1900. The population is generally mixed Malay and Chinese. The main effort has been by school and Bible work. Several baptisms have followed, and one native helper, Timothy, visited Amoy, China, in 1904, brought the truth to the leading teacher in a theological school, and a good work has been started there. Brother Munson has translated some tracts into the Malay language.

In 1903 E. H. Gates visited several islands of the East Indies, and in 1904 G. F. Jones and wife, from Raratonga (formerly of England), and Robert Caldwell, of

Australia, opened work in Singapore. Our books were sold in Singapore and the native states of the Malay Peninsula, by H. B. Meyers, of Calcutta, in 1900, many thousands in these regions understanding English. Most of this vast East Indian territory is untouched. Elder G. A. Irwin visited the East Indies and the Philippines in 1904-05 on his way to the Washington General Conference.

Philippine Islands.—In November, 1905, Elder E. H. Gates, superintendent of the Polynesian field, went to the Philippines to join Bro. R. Caldwell, a pioneer can-

casser, in opening work in those islands.

Eastern Asia

INDIA, INCLUDING CEYLON AND BURMA.

Area, 1,800,000 square miles—half the size of the United States. Population, 294,361,056. Religions: Hindus, 207,000,000; Mohammedans, 62,458,000; Budd-

hists, 9,476,750; Christians, 2,923,000.

Burma (population, 10,363,000) was entered by Judson in 1813, first missionary from America to the East. After six years, the first convert was baptized. In 1824 Judson was imprisoned, and for two years was daily in danger of death. Mrs. Judson's heroism saved him, and the lives of other Europeans. He translated the entire Bible into Burmese.

Ceylon (population, 3,000,000) was first entered by the Portuguese, and priests were the only missionaries. Then came Dutch overlordship, with governmental inducement to the people to become "converted." Protestant

missions began in 1812.

Our Work.—Canvassers pioneered the way in 1893-04,—A. T. Stroup and Wm. Lenker placing books in many of the leading cities. In 1894 Miss Georgia Burrus reached Calcutta, beginning the study of the Bengali for house-to-house work with the women. A regular mission was opened in Calcutta in 1895, when Elder D. A. Robinson and wife and Miss May Taylor went out from London. Other of the earlier workers, who went out from England, were: Ellery Robinson and wife (1896), and W. A. Spicer and wife (1898).

In 1896 the medical work was established, the first workers being Dr. O. G. Place and wife, G. P. Edwards and wife, and Misses Samautha Whiteis and Maggie Green (Mrs. I. D. Richardson). This work developed into the Catcutta Sanitarium, now in charge of Drs. R. S. and Olive Ingersoll.

In 1900 Elder D. A. Robinson and G. M. Brown died at our Karmatar orphan school and mission station,

about 168 miles westward from Calcutta.

The "Oriental Watchman," begun in 1898, is circulated in all parts of India. The book and paper workers were the pioneers in all parts, Ellery Robinson selling all through Bengal, the north, and the Bombay side; R. W. Yeoman in South India and Ceylon; I. D. Richardson in the northwest and into far Kashmir; While H. B. Myers, who accepted the truth in Calcutta, pioneered the way with our literature and with evangelistic effort in Singapore and the native Malay states, and in Burma.

In 1901, Prof. J. L. Shaw took the superindency of the field; and in the years since, the literature has been scattered over India by lady canvassers, and much work has been done by evangelistic nurses. The mission headquarters is in Calcutta. Work is conducted in Calcutta for both English and Bengali-speaking peoples. The mission press produces the paper and tract literature. Tracts have been issued in English, Bengali, Hindi, and Urdu. In South India a Canarese brother has been publishing tracts in that language, and native believers in Rangoon, Burma, have put out literature in the Burmese.

In 1900 Brother W. A. Barlow, a missionary, accepted the truth of the Sabbath and advent, and started a mission at Simultala, about 30 miles west of Karmatar, among the Santal people. These are one of the aboriginal hill tribes. They speak the Santali language. From 15 to 20 young men have been attending the school, three of whom were baptized in 1904, the first fruits among this people. The mission greatly desires a school for girls also. There are nearly two million Sanatl people.

In 1904 Elder Harry Armstrong, of England, entered Ceylon, very soon afterward reporting converts in Colombo. He has found remnants of the ancient Syrian

churches, people still holding to the Sabbath.

The third death among our India missionaries was that of Miss D. Humphrey, a nurse, who died in Calcutta, and the fourth that of W. W. Quantock, who arrived early in 1900, engaged in book and office work, and returned to America in 1904, very shortly to pass away.

All the great cities are equally open for meetings in the English language. Canvassing, school work, and medical missionary effort are everywhere called for. One sister has lived and taught the truth in Assam. At the general meeting in Calcutta in December, 1904, it was decided to remove the printing office from Calcutta to Karmatar. At this meeting Elder Votaw and Brother L. A. Hansen and their wives were appointed to Rangoon, Burma. The number of believers reported for 1904 was 130.

In 1905 Elder C. A. Hansen and wife entered upon work on the Bombay side of India. In the same year Brother L. J. Burgess and wife (nee Burrus) returned to India after a furlough in America, and opened work for the Hindustani-speaking people, numbering 80,000,000.

CHINA, POPULATION 400,000,000.

Area, 4,218,400 square miles, equal to that of United States, all Ontario and Quebec, and most of Mexico. Religions: Confucianism, Buddhism, and taoism, gen-

erally blended into one.

Our Work.—In 1887, Brother A. La Rue, who had worked in Honolulu, went to the British city of Hongkong, as a self-supporting missionary, earning a livelihood by selling our English books on ships and in the city of Hongkong, and by the sale of imported dried fruits and health foods. Some Chinese were deeply interested in the truth, and translated several tracts, which Brother La Rue printed. A number of young men in British naval service accepted the truth in these years. Elder La Rue died in 1904.

In 1902, Elder J. N. Anderson and wife and Miss Ida Thompson arrived in Hongkong to take up work for China proper. They were followed soon after by E. H. Wilbur and wife. These workers have studied the Cantonese dialect, and their headquarters is now Canton, where they have a boys' school and a girls' school. Soon after Elder Anderson's arrival, the release of Elder E. Pilquist from the service of the British and Foreign

Bible Society was secured, Brother Pilquist having embraced the Sabbath. He began work in the province of Honan, and soon had Chinese workers and others with him, and a little church was formed. In response to his call for helpers, Elder H. W. Miller and wife and Elder A. C. Selmon and wife, all four physicians, and Misses Erickson and Simpson, nurses, were sent out in the autumn of 1903. They located north of Hankow, in Honan, as follows: Doctor and Mrs. Miller, Shang Tsai Hsien: Doctor and Mrs. Selmon, Hsiang Cheng Hsien: Misses Erickson and Simpson, Sin Tsai Hsien; Brother Pilquist at Lo San. In March, 1905, came the sad blow of the death of Mrs. Miller. She urged the prosecution of the work with her last breath, and died with words of cheer upon her lips.

In 1904, Elder Munson, of Sumatra, sent his native helper, Timothy, to Amoy, China, to perfect his knowledge of the Foo-kien dialect. While there, he taught the truth to a leading teacher in a theological school, Brother Kek, and soon there was a spreading work in Amoy. Early in 1905 W. C. Hankins and wife arrived in that city to lead in the work. In 1905 Elder J. J. Wastrup and family, Dr. Law Keem and wife, and Miss Amanda Vanscoy joined the Chinese staff. Sabbath-keepers in

1904, 64.

JAPAN.

Area, 161,155 square miles—a little more than that of California, extending over a longitudinal distance of 2,000 miles. It is the island empire, embracing four large islands and more than 2,000 smaller ones. Population, 44,000,000. Religions: Shintoism, the ancient and state religion, combined with Buddhism and Confucianism.

Our Work.—Elder W. C. Grainger, of California, accompanied by Brother T. H. Okohira, a native of Japan, went to Tokyo in 1896. They began work by conducting a school for the natives—the Shiba Bible School—which soon had an attendance of sixty or more young men. A year later, Elder Grainger's wife and daughter joined him. Other workers followed during the next two years, among them Brother W. D. Burden and wife,—son-in-law and daughter of Brother Grainger,—who are still connected with the mission.

The first church was organized in Tokyo, June, 1897, with a membership of 13. There was an attendance at this time of sixty or more at the Sabbath-school, many of the day students attending. During this month the workers began to publish a monthly Japanese paper—"Owari no Fukuin" (The Gospel for the Last Days). It was supported at first by the profits derived from the sale of health foods. This little paper is still an important factor in acquainting the Japanese with the truth.

Elder Grainger died in October, 1899, and he was laid away to await his coming Lord, in the land of his own choosing. In October, 1901, Prof. F. W. Field, formerly of the Mt. Vernon (Ohio) Academy, was sent with his family to take charge of the work. Besides school work and the circulation of literature, services were occasionally conducted in the Japanese language, by the native laborers. Brethren Burden and Field gave as much time as they could to the study of the language, and in 1904 began to work for the people in their native tongue.

A sanitarium was opened in Kobe in 1903, with Drs. S. A. and Myrtle Lockwood in charge. Later, a sanitarium for Japanese was opened in another quarter of the city, two native physicians—a lady and a gentleman—both Sabbath-keepers, devoting themselves to this work. Interested ones, as the result of the circulation of literature, are scattered in various cities of Japan. There are two organized churches—one at Tokyo, and the other at Kobe. "Steps to Christ," "Glorious Appearing," and smaller literature have been translated into the Japanese language. In 1905 Dr. Emma Perrine and Miss Bessie Young, a nurse, entered Japan.

Korea.—During 1904 the light of truth spread from Japan into Korea, "The Land of Morning Calm." During May, a Korean, visiting Kobe, passed our meeting-hall there. The sign, partly Japanese, and partly in Chinese characters, attracted his attention, and he hesitated, to study it. A Japanese brother from within, who saw him, signaled him to enter. Although neither could understand the language of the other, they soon conceived the idea of conversing in writing, using the Chinese characters, both being familiar with these. The Korean came again and again to study the Word, bringing with him one of his fellow-countrymen, who was also a Christian. Both received the truth, and were baptized at midnight the night before their boat left Kobe.

One of these brethren went on to the Hawaiian Islands. while the other returned to his native land. On his journey home, he met a Korean missionary returning from Honolulu, and succeeded in interesting him in the closing message. Soon the call came from Korea for help. The message was "spreading like a blaze." Brother Kuniya, our Japanese laborer, was sent over in August. Professor Field followed a month later. After a few weeks' work, four churches were organized, and companies of Sabbath-keepers developed in five other villages, a total of 150 believers being reported. The native Korean who received the truth en route to his home from Honolulu was left to look after the work. Later news reports the message spreading into another part of Korea, where it was taken by the Korean brother who found the light at Kobe, Japan. He reported upwards of a hundred at the point of obeying the truth at Hichu. inland, midway between Chemulpo and Chinnampo. In 1905 Elder W. R. Smith and wife entered Korea, making their headquarters at Seoul, the capital.

Sabbath-keepers in Japan, in 1904, 105; in Korea, 135.

Mexican Gulf Region

MEXICO.

Population, 13,570,545; language, Spanish.

Our Work.—We began in Guadalajara, in 1893, when Elder D. T. Jones, Dr. Lillis Wood (Starr), Ida Crawford, Miss Ora Osborne, and Brother A. Cooper and wife entered the field. Miss Osborne had reeently accepted the truth, having been a missionary to Mexico, and knowing the language. School and medical mission work were opened, and a few years later the Guadalajara Sanitarium was begun. In 1897 Prof. G. W. Caviness was sent to Mexico to study the language and do translating. In 1899 he and others located in Mexico City, translating for our Mexican paper, and engaging in school work. Here also Dr. A. A. John established a medical practise. Mexico City is the headquarters of the mission. J. A. Leland, in the ministry, and Drs. Farnsworth, Swavze, Erkenbeck, and others in medical work, were associated with this field.

In 1904, under the superintendency of G. M. Brown, a little printing office of our own was established, which prints the Spanish paper, "El Mensajero de la Berdad" (Messenger of Truth), as well as small literature. By colporteurs, the literature has been carried through many districts. The Guadalajara Sanitarium has issued

a monthly, "La Salud" (Health).

Brother F. C. Kelley, Miss Peebles, and others have carried on at different times self-supporting school work in Mexico City with good effect, teaching English. Brother J. Paulson established a bakery business on his own account in San Luis Potosi, where his work has an influence for the truth. A colporteur of the Bible Society, Brother B. B. Blachly, who has accepted the truth, has been a witness all about Mexico, as he sells Bibles and distributes literature, while still a loyal worker for the Bible Society. In an intensely Catholic field like Mexico, every influence for the truth counts. There are Sabbath-keepers in Mexico City, Guadalajara, Montechristo, San Luis Potosi, Torreon, Ameca, and Tuxpan.

In 1904 Mexico reported 72 Sabbath-keepers, few being

native Mexicans.

CENTRAL AMERICA, ORGANIZED UNDER TWO MISSION FIELDS—THE CENTRAL AMERICAN MISSION, AND THE PANAMA MISSION.

Central American Mission.

British Honduras, Spanish Honduras, and the Bay

Islands, and Salvador. Population, 1,235,005.

Our Work.—The first work was done in the Bay Islands, belonging to Spanish Honduras, but speaking English. A sister from California visited friends in the islands, teaching the truth and leaving literature. Some accepted the Sabbath, and in 1891 Elder F. J. Hutchins and wife entered the field. Companies were raised up in various islands. C. L. Emerson and Elder J. A. Morrow were the next workers to enter. For several years a missionary ship, "The Herald," was used, and books were sold among the islands and along the mainland coast from Belize down to the eastern extremity of Honduras.

As the work grew, Brother Wm. Evans and daughter, of Missouri, established a mountain industrial school on

the island of Bonacca, in 1899. Another school was established in the island of Utilla, by Miss Winifred Holmden, whose parents had entered the field as self-supporting workers, remaining until illness compelled their return.

The mission headquarters and book depository are in Belize, Elder H. C. Goodrich in charge. In 1903 Dr. Hetherington went to the islands as a self-supporting medical missionary. Companies and believers are found all through the islands, and in and about Belize.

Brother H. A. Owen pioneered the way into the interior of Spanish Honduras, and he and Brother A. N. Allen have done some school work near Tegucigalpa, and also colporteur work. Brother Owen is still in the field, supporting himself, and Miss Lura Owen is working there as a dentist.

In 1904 this mission reported 188 Sabbath-keepers, most of whom are in the Bay Islands, where our work for Central America began.

PANAMA MISSION.

Nicaragua, Costa Rica, Panama, and Columbia. Population, 4,674,200. Prevailing language, Spanish. Many English-speaking in coast towns.

Cur Work.—About 1899 the schooner "Herald," Elder F. J. Hutchins in charge, put in at the towns along the coasts of Nicaragua, Costa Rica, the isthmus of Panama, and St. Andrews Island, books being sold and literature distributed. In 1900 the ship returned to St. Andrews Island, carrying also Dr. John Eccles, who went out as a self-supporting medical worker. Some were already keeping the Sabbath, from reading. Meetings were held, and others obeyed. Later, Parker Smith and wife opened a school on the island, which now is being carried on by J. B. Stuyvesant and wife, of Missouri, on a self-supporting basis.

Following up the book work, in 1901 the "Herald" visited the coast ports, and reported Sabbath-keepers in Princapulea (Nicaragua), Port Limon (Costa Rica), and at Bocas del Toro and Colon, on the isthmus. Bocas del Toro was made the headquarters, where we have a mission house, purchased with money obtained by the sale of the "Herald," for which a small gasoline launch was

substituted, and in which the workers could visit settlements among the inlets and bays of the lagoon.

In 1902 both Dr. Eccles and Elder Hutchins died. Elder I. G. Knight was sent out to oversee the work. In 1904 Elder C. E. Peckover joined the mission, opening work in the Panama canal zone in 1905. Later he and his wife were compelled to return by constant attacks of fever. In 1904 the field reported 153 Sabbath-keepers.

Colombia proper, now on our list of unentered fields, was entered by F. C. Kelley (now in Mexico), in 1895. He did photographic work for self-support, distributing of the same time a large amount of Spanish literature in Bogota and other cities, and doing Bible work. He returned to the United States, and later made a second stay in Colombia; then beset with a revolution. The revolutionary times broke up his plans for self-supporting work, and because of this and his wife's health, he retired from the country. No work has since been done.

WEST INDIES, INCLUDING THE GUIANAS.

Population, 8,405,124. In Cuba, Porto Rico, and San Domingo, Spanish is the language. In the few French islands, and in Hayti, French prevails. Population mostly colored.

OUR WORK.

Organization.—Conferences: East Caribbean (including the Guianas, Trinidad, and all the Lesser Antilles) and Jamaica (including Grand Cayman and Turks

Island). Missions: Porto Rico, Cuba.

the first effort by us in 1887, when Elder G. G. Rupert and G. A. King, the first canvasser among us, visited the field and labored some months. In 1888 an English sister who had received the truth while on a visit to I ondon, returned to Antigua, teaching the message. In the same year a man on Grenada learned of the truth through reading. Considerable reading matter was sent into the islands from America. In 1890, William Arnold, having canvassed in Australia and for a time in London, traveled through many of these islands, and later into British Guiana, selling "Thoughts" and "Controversy." In the same year Elder D. A. Ball began labor in the islands, remaining two years. A church was organized

in Barbados, and a company left in Antigua. In 1893 work was taken up again in British Guiana by Elder W. G. Kneeland. In 1894 Elder A. E. Flowers arrived in Trinidad, where a local colporteur and a few believers welcomed him. Here, too, a little later he found a grave. In the same year Brethren Hackett and Beans began the systmatic canvass of the Leeward group, laboring for seven years. Both are now sleeping. A. Palmquist went out as a self-supporting missionary, and pioneered his way in St. Thomas, one of the Danish islands, where, however, English is the prevailing language. Elder J. A. Morrow opened public work in St. Kitts, Elder E. Van Deusen in St. Vincent, and Elder W. G. Kneeland in Tobago and Grenada.

The West Indian paper, "The Caribbean Watchman," was started in 1903, Elder C. F. Enoch, editor. It is published at Port of Spain, Trinidad, where also is the depository for books. Barbados is the conference head-quarters. There are churches and believers in various towns of Trinidad and Barbados, and in Grenada, Tobago, St. Vincent, St. Lucia, Dominica, Antigua, St. Christophers (or St. Kitts), St. Thomas, and Tortola.

In the Guianas, Georgetown is the leading center, with companies and believers in villages along the coast from westward of the Essequibo to the Berbice, and also in Dutch Guiana, Elder Philip Giddings, a native of Guiana. who visited America for school work, has long labored in this field. In the inland Essequibo district are Sabbath-keeping Arawak and Carib Indians. Some work has been done with the literature in Paramaribo, which was visited by Elder D. C. Babcock. In British Guiana and Trinidad are thousands of East Indians (Hindus and Mohammedans, from India), some of whom have accepted the truth, and mission and school work is being done among them in Georgetown, Port of Spain, and other places. In 1901, Elder L. M. Crowther died in Trinidad, the second death of a superintendent of that field. Sabbath-keepers in E. Caribbean Conference in 1904, 907.

Jamaica.—In 1892, James Patterson and B. B. Newman pioneered the way as canvassers. At the 1893 General Conference an aged sister from Kingston, Jamaica, made a plea for ministerial laborers. Elder A. J. Haysmer was sent to open the work in the same year, fol-

lowed by Elder C. A. Hall in 1896, and Elder F. I. Richardson, 1898. Others joined later, and companies and believers were raised up in all parts of Jamaica. Kingston is the conference headquarters. A corps of Jamaican canvassers cover the field with every new book. Most of our people are cultivators of the soil. Jamaica has a strange people, the Maroons, living by themselves in a rocky district, descendants of the mixed slave population of Spanish times. They have a language of their own. One or two, who speak English, have accepted the Sabbath. In 1896 Elder W. W. Eastman opened work for a time in Grand Cayman, the island west of Jamaica, included within the conference. Sabbath-keepers in 1904, 1,367.

OTHER ISLAND MISSIONS.

Porto Rico.—Population, 1,000,000. Language, Spanish.

Pioneered by Elder A. M. Fischer and wife in 1901. They settled at Mayaguez, where Brother Fischer died the next year, just as he was getting command of the Spanish. Sister Fischer stood by the work alone until B. E. Connerly and wife were sent out in 1903. A paper, "El Centinela de la Verdad" (The Sentinel of Truth), is published on our mission press in Mayaguez, which is the mission headquarters. The first baptisms came in 1904, and a church was organized here. Several native workers are selling the paper and other literature, and doing Bible work. In 1904, Porto Rico had 19 Sabbath-keepers, with meeting places in Mayaguez and Arecibo.

Cuba.—The pioneer workers in Cuba were Brother I. E. Moore and wife, nurses, who entered Havana in 1904 as self-supporting workers. O. L. Dart and wife followed after a few months to engage in the canvassing work on self-supporting basis. Elder G. H. Baber, Spanish teacher of Graysville Academy, visited the field during the brief vacation of 1904, as well as Prof. C. B. Hughes, of Keene Academy. Early in 1905 the first church was organized in Havana. with 13 members.

Hayti.—French republic. Population, 960,000, over nine-tenths negroes, the remaining tenth mulattoes. Brother Henri Williams and wife kept the Sabbath alone in Hayti for about fifteen years, having received the knowledge of it by reading our literature. Later one or

two joined him in the truth, and in 1904 a young school teacher took hold of the message, and by his teaching a keen interest was aroused. In 1905 Elder W. J. Tanner was sent from Jamaica to open regular work in Hayti. He found a company of Sabbath-keepers in one inland town.

The Bahamas.—An unworked group at present. In 1893, C. H. Richards and wife, canvassers, worked in the Bahamas, followed in 1895 by C. F. Parmele and wife. Considerable literature was sold. No follow-up work has been done, and no Sabbath-keepers are reported there

Bermuda Islands.—Population, 17,535.

About 1896 Brother M. Enoch went to Hamilton, Bermuda, opening a sewing-machine repair shop. Some accepted the Sabbath as he worked among them. His wife carried on school work until it outgrew her time and strength, and in response to a call for a teacher, Miss Winifred Peebles went out in 1898, conducting a school until she was called to school work in Mexico, having a knowledge of the Spanish. In 1900 Elder A. W. Bartlett labored there a little time, and in 1903 Elder J. A. Morrow and wife were transferred from British Guiana to Bermuda, where a good company has been built up. A number of Boers from South Africa, detained in the islands as prisoners of war, received the truth, and have returned to Africa rejoicing in it. The truth is represented among the Portuguese also, many of whom live in Bermuda, In 1904 Bermuda reported 38 Sabbathkeepers.

South America

Area, 7,000,000 square miles, one-seventh of the earth's land surface. Population, 37,500,000. Religion, Roman Catholic. Races, mainly of Spanish and mixed Spanish and Indian descent. Brazil is mainly Portuguese. The Indian tribes of the interior number some millions.

SOUTH AMERICAN UNION MISSION, ORGANIZED IN 1902.

Organization.—Conferences: River Plate (Argentine, Uruguay, Paraguay), and Brazil. Missions: West Coast (Chile, Bolivia, Peru, and Ecuador). Total Sabbathkeepers in 1904, 1,698. Colombia, Venezuela, and the Guianas are associated with our West Indian and Central American missions.

River Plate.—This conference takes in three republics of the Plate River. About 1889, a French-Swiss colonist in Argentine read in a newspaper the account of a baptism by our people in Lake Neuchatel, Switzerland. He wrote to Switzerland for literature, and with others accepted the Sabbath. A little later some Seventh-day Adventist German families moved from Kansas to Argentine. In 1891 three canvassers, Brethren Snyder, Stauffer, and Nowlin, pioneered the way for our work, selling mainly English and German books among foreigners, some of whom began to keep the Sabbath. A young man, L. Brooking (now a nurse in England), quickly embraced the truth in Buenos Ayres, and engaged at once in canvassing among the French-Waldensian settlements.

In 1894, Elder F. H. Westphal went to Argentine to begin ministerial work among the Germans, while in the same year John McCarthy, who had embraced the truth in Buenos Ayres, and had come to America for study, returned to the field, having a knowledge of the Spanish. Later he labored in Cordoba and the Gran Chaco, the wild forest region of the North. It was a polyglot field, as illustrated by the experience of Elder J. Vuilleumier, of Switzerland, who joined the River Plate workers in 1895. He reported that in sixteen places of labor he had spoken in French; in nine, in German; in six, in Spanish; and in two, in English. Brethren N. Z. Town, O. Oppegard (who began work among the Scandinavians), A. Leland, Sister Lucy Post, and others, labored in the early days. By meetings and canvassing work companies were built up in Argentine and Uruguay.

In 1898 E. W. Snyder and wife labored in Asuncion. Paraguay, where one or two had already begun to keep the Sabbath through reading. In 1893, Brother Nowlin visited the Faulkland Islands, selling \$1,350 worth of

books. The islands have not been visited since.

A training school is in operation near Diamante, province of Entre Rios, C. Lude in charge. At the close of the 1904 school year several young men of the school were going into ministerial work in Argentine, Uruguay, and Paraguay. The conference headquarters is Buenos Ayres. A Spanish missionary periodical, "La Verdad Presente" (Present Truth), is published. Dr. Henry Habenicht is pushing medical and evangelistic work, aiming at a sanitarium training center. In 1901, Elder J. W. Westphal took the general superintendency of the South American Mission, his headquarters being in Argentine.

In 1904, 550 members were reported in the River Plate Conference, being in Buenos Ayres, Rosario, Montevideo, Diamante, Cordoba, Sante Fe, and other centers. Several Indian Sabbath-keepers have been reported.

Brazil.—The canvasser pioneered the way in Brazil. In 1892, A. B. Stauffer entered from Buenos Ayres, and was followed next year by Brethren Snyder and Nowlin, selling English and German books. A depository was established in Rio de Janeiro in 1894 by Elder W. H. Thurston, and the following year Elder F. H. Westphal went up from Argentine to visit a German colony in the State of Santa Catharina, Southern Brazil, where some were already keeping the Sabbath, a brother having learned the truth from our German paper sent from America. In another place in this State others were found keeping the Sabbath, who had held it since 1878, one of their number having brought the Sabbath truth to them from Germany, but understanding no more. They joyfully accepted the message in its entirety.

The brothers Albert and Fred Berger went to Brazil in 1895 and traveled far and wide with the German books among the colonists. Next year Elders H. F. Graf and F. W. Spies entered with ministerial labor. Travel has mostly been by nule back, and as Brazil is larger than the United States, it has been rugged pioneer work

indeed.

Brazil has a school at Curityba, State of Santa Catharina, Paul Kramer in charge. There is another school at Taquary, in Rio Grande do Sul, J. Lipke in charge, an industrial school with sixty acres of land.

In 1902, Dr. A. Gregory and wife entered Brazil as selfsupporting medical missionaries, establishing themselves in Rio Grande do Sul. Dr. Gregory has persevered against many obstacles in the work.

Brazil has a printing press, located at the Taquary School. It issues a Portuguese paper, "O Aranto de Verale" (Herald of Truth).

In 1904 this conference reported 932 members, who are mostly Germans, though in recent years the truth has made progress among the Portuguese. The believers are located in all the States south of Rio de Janeiro, and in the States of Espirito Santo and Minas

Ceraes, to the northward of the capital.

West Coast.—Our work began in Chile, with which are associated Peru, Ecuador, and Bolivia, the ancient empire of the Incas. Chile was pioneered in 1894 by T. H. Davis and F. W. Bishop, canvassers, and as the literature was sold, some accepted the truth. In 1895, Elder G. H. Baber took charge of the work, locating in Valparaiso. An Austrian brother, E. W. Thomann, accepted the truth in Santiago, and has assisted especially in the book and publishing work.

A press was purchased and a Spanish paper started in 1900, called "Senales de los Tiempos" (Signs of the Times). Thus the work opened by scattering the literature and preaching. Elders A. R. Ogden and H. F. Ketring entered the field in 1902. A school has been started in Southern Chile. Valparaiso is the mission and publishing headquarters. In 1904 Elder F. H. Westphal and Wm. Steele entered Chile, the former taking charge

of the field.

In 1904 the West Coast reported 224 members, found in Valparaiso, Santiago, Iquique, Pua, and other parts of Chile, and in Lima and Mallendo and the interior of Peru.

Peru.—In 1898 a Chilean brother moved to Lima to work as a carpenter, while doing missionary work. He distributed much literature, which has borne fruit. Later two Chilean brethren moved to Mallendo. A few visits from workers represent all that has been done besides, but more than a score were keeping the Sabbath in various parts in 1904.

In that year H. F. Ketring held meetings in Lima, behind closed doors, for public services are prohibited, and seven were baptized at a secret meeting outside the city. Among these was a Bible Society colporteur, who reported Sabbath-keepers in the interior where he had

talked the truth. An Indian brother came to the Lima meeting from the interior. In 1905 Elder F. L. Perry and wife reached Lima to direct the work.

Ecuador.—Ecuador is more open than Peru. In 1897 a new constitution was adopted, recognizing freedom of worship. In 1904, T. H. Davis, returning to South America from a furlough home, took up canvassing and Bible work in Guayaquil. In 1905 Elder George Casebeer and wife arrived in Guayaquil, to lead in the work.

Bolivia.—Bolivia has had a few of our books, a Chilean brother, formerly a Bible colporteur, having sold the Spanish "Patriarchs and Prophets" and "Steps to Christ" in that country. Arrested by instigation of the priests for selling bad books, the authorities pronounced the books not bad, but advised him to quit the country. He continued there over a year, however. In 1905 a Chilean colporteur and his wife entered Bolivia to try again to find truth-loving souls.

(Colombia, Venezuela, and Guiana are associated with the Central American and Caribbean mission fields.)





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